

MISSIONARIES
AT WORK.

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Missionaries at work

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MISSIONARIES AT WORK

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MISSIONARIES AT WORK

BY THE

AUTHOR OF 'CANDIDATES IN WAITING' ✓

Georgina A. Gollock

WITH PREFACE

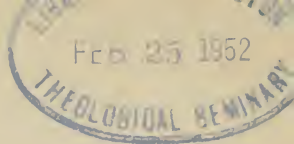
BY THE

REV. H. E. FOX, M.A.

Hon. Sec. C.M.S.

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PREFACE.

THERE are some books which command attention mainly by the exceptional importance of the topics of which they treat ; others by their successful treatment of topics which are common-place. The following pages, it is hoped, will secure interest on both accounts. Although the subjects with which this book deals specially concern a comparatively limited circle of readers, yet by them they must be felt to be of the most sacred importance. When the call to foreign service has been answered by any servant of God, and the months of preparation have passed, and there comes on the soul an ever deepening sense of the tremendous responsibilities of the life work lying before it, there will surely be given a warm welcome to the counsels of an experienced friend peculiarly qualified to help the young Missionary in ordering his future steps along the paths of the Divine Word. The transition from the sheltered surroundings of English life to the perplexing novelties of a foreign country, the special temptations and trials, the difficulties

and dangers which come from contact with people of alien minds and religions, and all the new conditions so little understood at home and often imperfectly realised at first abroad, are so many reasons to enhance the value which it is hoped this handbook will have for every Missionary recruit. Nor by these alone will it be appreciated. It cannot fail to be of use to those who at home have any share in training and fitting Missionary candidates for their future work.

It does not claim to be in any sense an official utterance of the Church Missionary Society; indeed, it is hoped that it may be of use to many beyond the ranks of that body. At the same time, it is due to the writer to say that the book has been read in proof by myself and my brother Secretaries with the sincerest satisfaction, and is heartily commended to our fellow-workers in the Mission-field as likely to supply both before and during the earlier years of the Missionary's life guidance and suggestion which may save many a mistake, and point the way to many a blessing. We hope, however, that it will not be laid aside when once read, but will be kept at hand for frequent reference, and we are confident that, as experience grows, the reasons for some of the counsels and cautions which at first may not have been apparent will produce strong and clear convictions.

Still less does the book claim to supplement

Rules and Regulations which govern the relations of the Missionary with the Society. It takes the form rather of such loving advice as one fellow-worker, bringing forth out of the 'good treasure of the heart,' may freely offer to another. It aims at preserving the happy and helpful idea, often forgotten, which underlies the word 'Society'; active fellowship contributing to the wants of every member and so to the object of all.

A Society is more than a house of business; it is more than a Government Department. It is both, for we are all employed in the 'King's business.' We are all 'servants of the Church' and the Church's Lord. But as members of a Society we are more even than this; and because more, we shall add to the scrupulous accuracy of the merchant, and the loyalty and discipline of the official, the sacred unity and co-operation of a brotherhood. Every part of our work, both in its widest scope and its smallest detail, is consecrated by our community in Christ and with one another. The funds which are given by some; the personal service offered by others; the talents of time, health, intellect, and influence of all, are sacred treasures which belong to our common Lord, and are at His disposal for use when and as He wills to do good to others. Every brother and sister in the Society, whatever place may belong to each, has an appointed work, and the discharge of that work is, in the Lord's sight, a duty of equal

importance for all. For the promised presence of the Master implies an equal sanctity in the life of every servant, and binds each to the other with obligations equally sacred. We at home and those abroad are all one household, and the whole family suffers by the weakness or the failure of even the least of its members. It is the interest of all to maintain at the highest standard the spiritual vitality and efficiency of every one. 'To each one is given the manifestation of the Spirit to profit withal.' With such an object this little book has been written, and it is sent forth with the earnest prayer that its words may be to many a young servant of the Lord not so much 'goads' as 'nails,'—the familiar tent pegs of camp life, in themselves inconspicuous, but of what importance to the stability and comfort of the dweller in tents every eastern traveller knows. Or to change the metaphor, may the gracious thoughts here set forth in 'fitly spoken' words be to very many as 'apples of gold in pictures of silver,' food alike for the soul and the mind.

H. E. Fox,
Hon. Sec. C.M.S.

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MISSIONARIES AT WORK.



CHAPTER I.

INTRODUCTORY.

The aim of the book—How to read it—Treatment of the subject—
The component parts of a missionary—Missionaries as testimonies to the power of Christ—A word to a critic.

THE aim of this book is a simple one—to set before missionary brethren and sisters going out for the first time some practical suggestions and some fundamental principles which may be helpful in their holy work. Yet sometimes things that seem simple are difficult to do, and it is with a deep sense of responsibility and dependence that these pages have been penned. A brief opportunity of standing shoulder to shoulder with ‘missionaries at work’ in the field, some years of close contact with old missionaries on furlough and new missionaries going forth, and the daily privilege of facing Mission-field problems with men of experience and prayer have furnished some measure of requisite knowledge. But what

will that avail unless it bear upon it the Holy Spirit's seal? To His fostering care has been committed every thought which has gradually gathered round this book since it was first planned years ago, and only in the humble faith that He can send His living message through it, as through an earthen channel, has it taken final form. If it be prayerfully read to find that message, then all that is worth finding in it will be found.

The treatment of the subject is of necessity fragmentary and imperfect. To say all that might be said would need not one, but many volumes. The first few chapters take the form of homely and almost commonplace suggestions, which some out-going missionaries may feel they do not need. But until some personal experience has been gathered such details may be of use. Later on, broad principles lead into regions which a new missionary may feel it premature to explore, but even a few months in the field will reveal the importance and the place of these greater things. Senior missionaries, should such read these pages, will see that many weighty problems have been left untouched or partially dealt with, either because they do not bear practically upon the earlier stages of missionary service, or because the principle which gives the key to them is outlined in another connexion. No chapter, read alone, will give a sufficient view of the subject it treats of, and the last chapter should be read with special care,

inasmuch as it gives the keynote which is the great undertone of the rest.

While it is impossible for those who go forth to the Mission-field to have too strong a sense of the greatness of their office, or too high an ideal of what by the grace of God they should be and do, it is only too true that in the eyes of many at home a halo of unreality and romance surrounds the conception of the Mission-field and of missionaries. Missionaries are only a compound of God's grace and human nature. The pure presence of the Holy Spirit Himself pervading men and women 'of like passions' with ourselves separates and sanctifies them for this work, but there is no 'excellency of power' in them apart from that, and their directly spiritual service is set in earthly surroundings of homely and common things. Missionaries are liable to human weaknesses and bodily temptations, to mental perplexities, and subtle spiritual assaults. Missionaries must eat, and take thought for their clothing, and take exercise, and house-keep, and fit in with fellow workers, just as other Christian workers have to do. While they are called and sent forth and equipped by the Lord that they may concentrate every power upon giving an account of souls, there is ever need on their part of humble watchfulness upon the human side, wherein the Church at home can help by constant and intelligent prayer. The honest recognition of this

does not mean for a moment a lowered standard of what missionaries ought to be, or lessened thankfulness for what they are, by the grace of God. That, set in the midst of so many and great dangers, and weighted with the average frailties of humanity, our brethren and sisters should have so bravely kept the faith, and witnessed so good a confession, is the brightest testimony to-day to the living power of Christ within His Church. Therefore, should any critic of Foreign Missions read this book, he would do well to ask himself whether those men and women who have left all to follow their Leader into the thickest of the fight are not beyond the region of mere criticism, though in greater need than ever of faithful counsel and fervent prayer.

CHAPTER II.

THE VOYAGE. ITS PERILS AND POSSIBILITIES.

First experience of ship-board life—A floating world—The importance of witnessing—Not professionalism, but consistency—Dangers and opportunities—Amusements—Days in port—Exposure to sun heat.

THE voyage to the Mission-field often furnishes a missionary with his or her first experience of ship-board life ; intensely dreaded, both on physical and spiritual grounds, by some, and eagerly looked forward to by others, it is a time fraught both with special perils and gracious opportunities. Whether the voyage be eastward on some great Indian or Australian steamer, or westward on an Atlantic liner, or southward on a ship destined for the West African ports, a time of more or less prolonged suffering or discomfort, to which the majority are compelled to succumb, often lies in front. Patience and pluck are the best of all known remedies. Some may experience more or less physical disability all through the voyage, but, as a rule, the sorrows of the sea are over long ere the voyage is, and the missionary is ready to take a share in the life on board ship.

And a strange life in many ways it is. Within the little floating world are packed together men and women of widely varying tastes and convictions, representing almost every phase of thought and life. All alike have paid for the modicum of space allotted to them, and all have equal rights. To avoid one another is impossible ; contact of a certain kind there must be. Most of those thus thrown together part for ever when the final port is reached, and so there is frequently a marked absence of reserve and of a sense of future responsibility for present words and actions. Some of those on board may be openly irreligious, and cases have been known where excessive drinking and gross open gambling have had to be endured. A large measure of frivolity and flirtation are not uncommonly met with, and sometimes an effort is definitely made to involve one or more of the younger missionaries in this. The importance attaching to the life and witness of Christian men and women in the midst of such surroundings cannot be over-estimated. Happily, on board the larger ships there are nearly always some among the passengers who know and love the Saviour, and it is well to seek out and to get into touch with these. It is not a question of missionary professionalism, but of Christian consistency, and all who serve the Master should hasten to make common cause. Not, however, that they may over-ride the wishes of others, or

claim rights which are not theirs, but that they may, by prayer and fellowship, strengthen each other in their sober, happy, holy walk. And inasmuch as every eye will be upon them, it is needful that even within their own ranks they should avoid all that might be misunderstood. Remembering, for instance, the common taunt that lady missionaries in going abroad are largely actuated by a desire for a home of their own, it will be found well that Christian fellowship between them and other missionaries should be carefully and wisely regulated. There is generally a senior missionary on board, who is glad to act as friend and counsellor in all such matters.

But preservation from compromise or misunderstanding is not the limit of the possibilities of a voyage, thank God. Before the Mission-field is reached each missionary has an inevitable responsibility towards 'all them that sail with' him. The daily meeting of two or three in a cabin for prayer, the morning gathering for Bible study in the second saloon, the evening hymn-singing on deck, and the Sunday services, may all be part of an earnest effort to spread the good tidings of great joy throughout the ship. In this the clerical missionaries, the laymen, and the women missionaries can all take part, each in their proper sphere. The leading of the more public gatherings will fall to the clergy; the young laymen, going out, perhaps, to join an Associated Evangelists' Band, will

have scope among the crew, and with other young men on their way to fill some foreign post, or to seek one ; the women missionaries will have opportunities among the children, and will not lack openings for earnest personal pleadings among the passengers of their own sex. It follows that if this gentle but earnest aggressive work is to be done, the missionary party must not be self-centred, but be ready in every rightful way to make friends with others on board, a bright and restful spirit showing itself in cheerful ways and words. Meal-times furnish opportunity for a little genial intercourse ; small courtesies and unselfishness, tactfully and unobtrusively shown, are constantly possible ; the lending of a cushion, a book, a deck-chair, may open a door for service. A simple deck game, provided that no element of unseemly frivolity is involved, may be not only excellent for the bodies of the missionaries, but afford opportunity for reaching the souls of those with whom they thus make friends. But care and prayer are very specially needed in connexion with any participation in evening amusements. It is better to abstain from going to a concert, for instance, than to risk having to walk away in the middle of it. In so mixed a company as ship-board life involves, it is difficult to insure the exact nature of even lawful amusements. While a missionary is not called upon to condemn a merely ' doubtful ' thing, it is surely wiser for him to abstain from it. The

current gossip on board, the careless fault-finding which lightly passes judgment on others, should never be welcomed by missionary ears, or either originate or echo from missionary lips.

Days in port, whether at Madeira or the Canaries, or at Gibraltar, Brindisi, Malta, Port Said, Aden, Colombo, or Singapore, are a welcome break in the monotony of the voyage. They have their pleasures of letters posted and received, their opportunities of kindness and unselfishness, and also their dangers and tests. It is not infrequent for some of the missionary party to have a friend on shore from whom an invitation comes for a few precious hours of *terra firma* joys. At the farther ports this generally gives opportunity for a glimpse of missionary work: at the nearer ones it sometimes involves a quiet loving witness for the Master among those who are not bearing arms for Him. Some kindly Government official, out of the way of missionary work, may thus have brought to his house, all unexpectedly, a passing testimony to the reality of the need, and the reality of those sent forth to meet it. Rightly looked at, such days in port do not bring release from, but blessed increase of, responsibility. The question of keeping holy the Sabbath Day, should the vessel then touch at a port, is a very real one, amid the clanging of the donkey engines, the pleadings of dusky vendors with fascinating wares, and the craving for exercise and sight-seeing after a

sedentary and monotonous week. Sometimes to stay entirely on ship-board on such a Sunday is not possible if the vessel is coaling, and there may be a service to be attended on shore ; but at least all manner of trafficking may be resolutely avoided, for even if the salesmen do not know what day it is, the missionary does, his fellow passengers do, and the Lord Himself sees and knows. A word of caution against driving for the purpose of sight-seeing on Sunday may not be out of place.

One peril of days on shore in the farther ports, and indeed of the whole voyage, once hotter regions are reached, lies in exposure to sun and heat. Of this we shall treat more fully in the chapter on Health and Climate, but a strong prior word of warning is needed here. Even a moment's direct exposure to the sun's rays *may* mean sun-stroke, sun-fever, loss of reason, loss of life, or at least the permanent loss of some measure of mental power. Not only does the head suffer (whence the imperative need of a sun helmet, if landing at such ports as Port Said, Aden, or Colombo), but any part of the body may transmit evil effects from exposure, and even the action of the sun when shrouded in cloud is capable of producing grave results. Some have learned sad lessons about this on their first voyage, and have never wholly lost the after effects of their want of caution.

CHAPTER III.

CLIMATE AND HEALTH.

No 'good' climates—Missionaries called everywhere—'Straight-forward to our duty'—Fatalism not bravery—The motive for care—Formation of new health habits—'Preventable disease'—Practical hints—Knowledge of hygiene—Study of special conditions—Minor ailments—Malaria and fever—The sun again—Drinking water—A caution for travellers—Exercise—Recreation—Nervous fancies—Life or Death.

AMONG the many climates of the C.M.S. Mission-field there is scarcely one that can be termed 'good' for work which has to be carried on all the year round. North-West Canada and the North Pacific coast are free from malaria, indeed, but have a measure of danger from cold and damp, and in some parts severe privation and isolation test to the utmost the missionary's physical power. Egypt, with its beautiful winter, is anything but a sanatorium during the summer and autumn months. A trying fever, most difficult to shake off, is endemic in many parts of Palestine. Inland China and Persia, while healthy in many ways, are cut off from easy access by a long and difficult journey, trying to strength and nerves. Japan, and certain parts of China, test nerve power

severely. Every part of Ceylon or India affords a recognised condition of physical trial of some sort, while Africa, with the exception, perhaps, of the healthy uplands of Uganda (still most difficult of access), has its own peculiar danger from the fatal fevers which haunt the west coast and the Niger, and appear in less virulent forms on the eastern side. To all these many lands, however, the Gospel messengers are without doubt called of God to go. While it is right to weigh the question of climate in deciding the location of an individual, no thought of possible peril would make it right to refuse to allow a healthy man or woman to face life, or death, in a dangerous climate for the sake of Christ. To the most deadly spots men go in search of adventure or of wealth ; can we refuse to let missionaries go there in search of precious souls ?

It must, moreover, be remembered, that while in the healthier Mission-fields lives have often been unexpectedly cut off, so in the least healthy ones long lives of useful service have been happily spent. The reason for this, humanly speaking, is generally inexplicable, even after the most careful medical examination, based on accumulated evidence, as to the climate and conditions of each Mission station, and the family history and personal record of each candidate. Therefore, while it is true to say that no C.M.S. missionary goes forth without a greater risk to health than would be

incurred in work at home, it is likewise true that none goes forth, even to West Africa, without reasonable ground for expecting and intending, *Dei gratiâ*, to live. Recognising, as we do, that the call to evangelize the world was given without limitation as to climate, and seeking to use prayerfully for our guidance such knowledge as can be obtained, we and our missionary brethren and sisters can only step straightforward to our Duty, in dependence upon our Heavenly Father's protection, and in humble submission to His will.

The fact that certain of the influences of climate upon health run beyond the region of our comprehension or control does not lessen our responsibility in those matters where careful and continuous action may effect much. Because the medical officers of C.M.S. are sometimes baffled by a result contrary to their expectations when a certain missionary is sent to a certain station, would they therefore be justified in relaxing for one moment their careful attention to matters of location? Surely not! And because all C.M.S. climates are more or less bad, and the majority of missionaries are sooner or later affected by them, would men and women be therefore justified in letting their health 'take care of itself'? Quite the contrary. Foolhardy fatalism is not bravery. The soldier who is most willing to die, if need be, in the forefront of the battle, is the one who will take most pains to keep in shelter from the

enemies' sharp-shooters till the right time comes. Said a veteran C.M.S. medical missionary once to a band about to set sail:—'Be absolutely fearless about losing your life, but in God's name be infinitely careful lest you *lose your health*.'

What is the reason for this? Is it that missionaries crave indulgence, shrink from self-denial, and cannot 'endure hardness' as good soldiers of Jesus Christ? Not so. There are scores of men and women in the field to-day who would gladly live on a level with the poorest native, and spend the least possible fraction of money and of time upon the care of bodily health. Yet for Christ's sake, while practising the duty of due self-denial, they deny themselves the luxury of self-neglect, and humbly set themselves to learn His will concerning that frail 'body of humiliation' which must needs be the medium of their service. There are others, not a few, who long to forego all thought of furlough, and give a life of uninterrupted service in the field. But for the Master's sake they submit to a pause in their working, that body, mind, and spirit may be freshly equipped. 'What we need,' writes a missionary of experience, 'is men and women, who, with God's help, will "*last*."' 'One of our ablest senior missionaries,' he adds, 'who is still at work after thirty years of service, told me that his present health is due, under God, to the extreme care he took when he first came out as a not very robust young man.'

My own experience shows me that due care, if scrupulously observed in the first two or three years of a missionary's career, will, so far from enervating him, really fit him to endure hardness without much risk at a later stage.'

Therefore it is not in order that missionaries may escape the cross, but that they may live the longer to bear it, that this chapter is written. In the name of Him who walked this earth for three and thirty years in all the weakness and weariness of a mortal body, using it as an instrument prepared to do His Father's will, we face these simple details one by one, asking Him so to hallow them to us that no self-pity, or self-indulgence, or self-centredness may result, but only a fuller consecration of body, soul, and spirit to the service of God.

In going to a new climate, health habits will have to be *consciously* unformed and formed again. Here at home a sort of instinct, confirmed by semi-conscious experience from childhood onward, is to most people a fairly sufficient guide as to what to eat, what to wear, what exercise to take, what remedies to apply in minor ailments, what precautions to use as guards against changes of temperature. In the Mission-field, an adult person is abruptly placed in entirely new physical conditions where his past habits are to a large extent misleading, and where new observations will have to be patiently and persistently taken. Such habits

as excessive tea-drinking, or sitting up late at night, which may have *seemed* innocuous at home, would speedily demonstrate their evil effects abroad. If the missionary does not set to work earnestly and conscientiously to deal with this health problem even in its smallest details, no one can give him immunity from evil results. Senior missionaries are always ready to give advice, but they cannot apply it. The amount of 'preventable disease' among missionaries is very serious, and a good deal of it, as has been already implied, is the result of ignorant carelessness (or careless ignorance !) *during the first two years abroad.*

Let us, however, take it for granted that every outgoing missionary who reads these pages is prayerfully desirous of being a faithful steward in this matter of health. Are there any practical hints which will help him to keep on right lines? We believe there are.

1. Let each missionary obtain, before starting, some measure of knowledge of the ordinary laws of health, and of any peculiarities of his or her constitution. It is well to make a note as to the *kind* of food which tends to produce or alleviate any small ailments, and to learn how to prepare and when to take those little 'kitchen remedies' which are not found in any medicine-chest. A kindly doctor will often be glad to give an outgoing missionary a 'common sense talk' on such subjects as these.

2. On arrival in the field, let the missionary take an early opportunity of gathering from some wise senior all information as to the special conditions of the station as regards health. This may need to be drawn out by questions, for those who have lived long in a country often forget the precautions which they themselves took at first, and do not realise the dangers which surround a new comer. It is very important, however, to choose a safe guide, for there are cases in which a senior missionary has proved to be an exception to the ordinary rules, able to do with impunity what would be death to most. If the new missionary is perplexed by divergent counsels, it is well to take the more cautious path, until it has been proved—a year or two later—whether it is necessary to do so or not.

3. Minor ailments assume new proportions in the Mission-field. *Taken in time* there is no cause for anxiety, but neglect brings serious results. It is wise, therefore, to be prompt with remedies, to re-adjust food, to lessen work, and even to abandon a proposed journey rather than run any risk. Above all, any physical trouble should never be concealed from a senior fellow-worker, who might be able to deal effectually with it. On him or her will come the strain of nursing if illness ensues, therefore confidence ought to be given, and counsel sought *from the first*.

4. Careful inquiry as to necessary precautions

ought to be made, if the station is at all malarious, and any prescriptions as to the hour when it is not safe to be out should be rigidly observed. In itinerating work, or long journeys, this is of special importance. Quinine should always be at hand for use, both as a preventive and as a cure. Any touch of fever should be at once confessed and treated, for the habit of having a little fever hanging about one, once formed, is most difficult to shake off. Clothing should be immediately changed if wet either by rain or perspiration, or a chill may lead to fever. A clinical thermometer will infallibly indicate a rise of temperature, and is the only safe guide. 'Feelings' may mislead in both directions. The missionary who has an appreciable amount of fever ought to stay in bed. The risk of working under such circumstances is so grave as to be rarely justifiable. Let him weigh his *life-work* in one hand and his *day's-work* in the other before he ventures to do so.

5. The danger of the sun's rays has already been referred to in connexion with the voyage, but must again be emphasised here. It is impossible for a new missionary to be too careful in guarding against exposure to them. A moment's carelessness may work serious hurt even when the sun's heat does not feel greater than at home. It is most irksome to have to don a sun hat and to put up a double white umbrella even to cross the Mission compound, but in time habit will come to the help of

the missionary, and the tension of constant self watching will be relieved. In certain Indian and other Mission stations, the newly arrived lady missionaries may have a good many visits to pay. It is often the custom to make these calls in the hottest part of the day, and to wear the same kind of hats or bonnets as would be worn in the afternoon in England. In places where this is necessary the carriage used should be carefully closed, and a thick sun umbrella should always be taken for use in entering or leaving the vehicle. In the event of the carriage breaking down en route (a not wholly improbable supposition) such an umbrella may avert a severe attack of fever which would otherwise almost certainly ensue. When the language has been acquired there are certain kinds of missionary work—such as zenana visiting and village itinerating—which involve a measure of inevitable risk from the sun. Then the missionary, *having taken all possible precautions*, may rest in humble assurance that being ‘on duty’ there is no cause to fear. ‘The Lord is thy keeper’—‘The sun shall not smite thee by day.’

6. Drinking-water is a subject very closely related to missionary health. Many of the commonest and yet gravest ailments are directly traceable to carelessness concerning it. It cannot be too forcibly stated that to filter water is never a sufficient safeguard. Most of the filters used are absolutely worthless. Water for drinking purposes

should be first passed through a properly kept filter, then boiled, and then kept in a closely covered vessel until needed. It is not safe even to let this filtered and boiled water lie long before use or it may become impure again. For some Mission-fields it is needful to remember that *ice* may be as dangerous as water which has not been boiled.

7. When travelling, thirst must never be quenched from roadside water or with that obtained from natives in railway stations, &c. Each missionary should provide himself with properly prepared drinking water, or content himself with freshly opened fruit. Pomegranates, melons, oranges, or bananas which have been cut open or had the rind or peel broken before sale are never safe. Tea, if procurable, is safe if made with boiling water ; but milk is a dangerous thing, not to be readily trusted. In a subsequent chapter, however, we shall refer again to this, and to various further matters concerning food.

8. Exercise is even more important in the Mission-field than at home, if health is to be preserved. But here are some difficulties in the way which may look like reasons why care on this point should be relaxed. The climate may produce a lassitude which makes exertion without 'an object' distasteful. There are often only a couple of hours in the day when active exercise is possible, and there is much work to be done,

and those very hours are the best in which to do it. Some other missionaries may take little or no exercise, and seem to get on well enough. It might *look* like self-indulgence when souls are waiting to be reached. If the new missionary be wise and faithful he will brush all such false arguments aside, and resolve to let no day pass without some measure of healthy exercise, for the sake of his Master and his work. In this matter, perhaps, women missionaries have special temptations. They are naturally more sedentary in their pursuits than men, and in some Mission-fields—notably in Moslem lands and in parts of China—it is not seemly that they should use the liberty rightly availed of at home. But even under these trying circumstances it is possible, and it is necessary, to take steady exercise of some kind, if it be only round and round a Mission compound or up and down a verandah. In most stations, happily, a daily walk can be arranged.

9. In saying that recreation is as needful for the mental health of a missionary as is exercise for his bodily health, we are treading on difficult ground. The danger side of the subject is touched on in several subsequent pages, so it is only needful here to point out that recreation is not mere amusement, and that it must ever, in a Christian's life, be severed from every form of worldliness. The recognition of the heavy strain which the climate and the work of the Mission-

field lays upon brain and nerve would not for a moment justify the use of exciting books or pleasures as a stimulus or restorative, but it does need to be met by change of thought and interest. Scarcely a year passes in which some valued worker is not invalided home simply from nervous over-strain, often brought on by non-observance of this simple law of nature, which, rightly looked at, is a law of *God*. The young missionary who conjugates verbs while taking a compulsory walk ; who never reads a book which does not bear on Foreign Missions ; who never cares to enjoy a quiet social evening among fellow missionaries ; who cannot enter with zest into a healthy game ; who thrusts every hobby aside as a hindrance, until his work is the limit of his mental world, may be—for a short time—a magnificent example of whole-hearted devotion, but it is safe to predict that, if he persists in this course, he will never be a missionary of many years' standing ! God forbid that we should even appear to depreciate fervour and concentration, or write as if men and women were not called to be 'living sacrifices.' We only desire to preserve for God's utmost using that nerve and brain power which too often fails under the needless strain put upon it by earnest men and women.

10. In applying the above simple suggestions, which have been given at some length in the hope that they may be of use to the younger and less

experienced missionaries, to life in the Mission-field, each new worker will have to guard against falling a prey to nervous fancies or imaginary ailments. To become fretful and apprehensive is easy, if bodily precautions are given a wrong place. The missionary who is prudent for Christ's sake, not for his own, will exercise self-discipline concerning this, and having done what in him lies to maintain in health that body which is the temple of the Holy Ghost, he will turn his thoughts with cheery courage to the work he has to do. He will remember that should illness come, it will be his business to bear it bravely and patiently, enduring 'hardness as a good soldier of Jesus Christ,' while using prayerfully any means that tend towards recovery. And should the Master's plan for him involve an early transfer from the earthly service to the heavenly, he will realise that for himself, for his work, and for his loved ones, all is well indeed. Health thrown away is utter waste; a life laid down in simple obedience 'abideth not alone,' but through death tends to glorious increase. The spirit of Ittai needs to be inwrought in every missionary. 'As the Lord liveth . . . surely in what place my Lord the King shall be, *whether in death or life*, even there also will thy servant be' (2 Sam. xv. 21).

CHAPTER IV.

DOMESTIC LIFE.—PART I.

The problems of household management—Houses in the Mission-field—Cleanliness—Need of privacy—Two households in one house—Furniture—Simplicity—Community life—Crockery and commonsense—Native servants—Their ignorance—Their multiplicity—Their untruthfulness—Their dishonesty—Their plea.

SOME of the missionaries who go forth each year are called upon almost at once to face the problem of household management in the Mission-field. The clergyman and his wife who go out together will meet it at the outset. The young *fiancée* on her way to be married will have to grapple with it within a few weeks of her wedding day. Some of the single women will be asked to act as housekeepers while studying the language, and it is not improbable that to some of the unmarried men may fall a similar unaccustomed task. From the outset let it be remembered that for this part of missionary service the healthful spirit of God's grace is within reach of all. It is His purpose to give peace and victory as much in the household work as in any other, and whatever may be hereafter said of its trials and difficulties should but drive the missionary into the 'secret of

His presence,' Who can enable for each homely duty.

First, it may be well to say a word about the house itself. Wide variety, of course, is found, from the timber-built house of North-West Canada, or the semi-native one on some African hillside, up to the large well-planned Mission-house in an eastern port, or the rambling old building adapted as best it can be for Mission purposes in some Indian city. But though the best of these Mission-houses does not equal in real comfort a roomy English Rectory, the worst of them is capable of being made more or less home-like and pleasant. While recognising their disadvantages, it is better to search out their strong points and make the best of them. If the situation of a house is malarious, extra precautions will be needed. Unless the flooring is raised several feet from the ground, the beds ought to be raised two or three feet higher than usual in order to lift the sleepers out of low-lying malaria. Special attention ought also to be given to food, fresh air, and exercise. A Mission-house, being seldom really well built, needs constant attention to small dilapidations, if the fabric is to be kept in repair. Here an amateur carpenter, or glazier, or white-washer, or mason, will find his knowledge of use. As there is seldom any drainage system, the sanitation of the household calls for care. Cleanliness, too, is needful for comfort, if not for health. Ill-swept rooms, rub-

bish corners, accumulations of any kind mean physical misery for the human occupants of the house, for insect plagues in the Mission-field are bad enough without any such encouragement !

In order to secure sufficiency of air, houses in the tropics have generally large rooms, and not many of them. This makes a difficulty in planning a composite missionary household, where it is desirable that each unmarried missionary should have a separate room. It is worth the sacrifice of an extra sitting-room to insure this. Privacy is not a luxury merely, but an actual necessity for those facing the stress and strain of a missionary life. A quiet place where prayer can be made alone at any hour will turn many a defeat into victory.

Sometimes a large Mission-house is divided between two families, who use the common entrance perhaps, but have entirely separate rooms and meals. This might easily bring difficulties of its own among the servants if not among the missionaries. But a loving purpose to study the convenience of the co-inhabitants, a healthy readiness to 'give and take,' a resolute determination not to listen to gossip, from servants or any others, and a spirit of Christ-like gentleness will not fail to avert the tangles which might arise.

The arrangements as to furnishing Mission-houses vary in different Missions, but each new worker will have received, after location, any

necessary information as to what should be taken out. In some up-country stations the furniture is mainly 'home-made,' and is rough and scanty. In others it is just ordinary furniture, bought perhaps from some European returning home. In Japan and China native furniture is often available. Mrs. Bishop, the well-known traveller, speaks of a sitting-room in a Mission-house in far Inland China which had been prettily and cosily furnished with bamboo furniture and matting for the total sum of 19s. !

It is easily apparent that anything of expensive ornament or useless luxury is wholly out of place in the furnishing of a Mission-house. Friends about to give wedding presents to missionaries should specially remember this. All that is refined, and cultured, and inexpensive, all that brings rest to tired bodies and minds, may be right and wise, but anything that goes beyond quiet simplicity is directly injurious both to the missionary and to the work. Members of a missionary household will often have some small possession of personal treasures, such as books, photographs, wall-texts, chair-cushions, an afternoon tea table-cloth, enough, not only to make a bedroom bright for studying in, but to add a little to the pleasantness and comfort of a common sitting-room. The thought of a more or less community life, in which each has to supply his or her share of necessary things, should not

slip out of view. There is a story told of a missionary, who, being informed that 'crockery' was to be part of her outfit, arrived at a station where the three other women missionaries were just then reduced to a few odd plates, two breakfast cups, three saucers, and one mug. The newcomer produced four tiny afternoon teacups, pink-lined, and a china teapot for one! The cups were well enough for their own purpose, but who was to provide the needed cups and plates for other meals? A little serviceable crockery would have cost no more, and would have added to the comfort of all.

Dealing with native servants in the Mission-field calls for much grace and wisdom. Here and there cases of beautiful fidelity and devotion are to be found, and truly Christian servants are a comfort wherever obtainable, but most missionaries have at some time or other to go through many trials with others. Women servants are, in many places, unusual (except in girls' schools), as the age of marriage is so early. Indeed, owing to the sad moral state of Mission lands, it would often be unwise to have men and women servants in the same houses. Even in the case of an experienced native nurse in India or China a missionary's wife has found that the most watchful care is necessary.

The following are some of the ways in which native servants may test the tact and patience of those who employ them:—

1. In many Missions, and particularly in remote districts, the natives who are engaged for household work are utterly ignorant of it; sometimes, too, they are painfully slow in learning. Again and again some simple process, such as the proper sequence of sweeping and dusting, may be explained, and even illustrated, and yet the missionary may seem no nearer to release from having to supervise it every time. Here loving patience and gentle insistence will alone avail, for to minds as unformed as those of children systematic work is difficult. There will come at last a day when the slow learner will begin to form a habit, and then the love that patience and kindness have evoked will show itself by a tenacity of service which will bind servant and master (or mistress) together for years.

2. In some Mission-fields, notably in India, the inevitable multiplicity of servants is a real trial. The man who cooks will not sweep a room, nor will the man who waits at table. The man who grooms the horse will not cut the grass for him, and neither the grass-cutter nor the groom will draw water for the house or weed the garden, or do anything but their own special kind of work. Happily, wages are low, or the missionary exchequer would be emptied. It will readily be seen what quiet dignity and tact a young missionary wife will need, if she is to rule over so large a household, to see that the work of each is properly done,

and that there are no quarrels or jealousies. It is sometimes found well, if a really trusty man can be found, to make one servant the head of the household, allowing him to engage or dismiss all the others, and holding him responsible for everything. But the abuse of this office is so serious that it is safer not to institute it, unless a man of proved rectitude is at hand to fill it.

3. Untruthfulness among servants is another painful trial in most Mission lands. The duty of speaking the truth, even when it involves personal loss, is unrecognised among non-Christian races, and long practice has developed the habit of falsehood to a terrible extent. To please a superior, to conceal a fault, and sometimes with no apparent reason at all, baseless statements will be made, or evident truth denied. Added to this, oriental minds *see* things differently from ours, and measure what they see by a different standard, so that even when the intention is honest, exaggeration is apt to colour and mislead. Where the grace of Christ is unhindered in its working these vices and natural characteristics disappear, but until then the missionary will have to learn, even within his own household, patiently and sadly to sift the value of statements made.

4. Dishonesty is closely allied to untruthfulness, being in act what the other is in words. It is everywhere common in heathen and Moslem lands, and is peculiarly trying in India. Among native

servants will be found clever thieves, who will steal so that detection is almost impossible. It is not unknown for one of them to hide some coveted article, such as a good pair of scissors or a penknife, in an unlikely spot, and wait to see whether it is missed. If a hot search is instituted, the thief will 'find' what he has hidden, and even accept praise and reward. If the article is not missed, it will presently be taken away and sold. But short of this kind of thieving, there are petty pilferings which would drive a missionary to despair, were it not that the peace of God is in his heart as a garrison. The grain for the horse may be stolen after it is measured ; oil may be taken from the lamps, and water put in instead ; food may be tithed on its way from the market, and sometimes a servant, who will not steal from his own master, may take things belonging to a visitor in the house. Everything may have to be kept under lock and key, and constant watchfulness be requisite even then. There is, however, a danger lest this watchfulness should merge into suspiciousness, in which case the missionary will lose more in his or her own spirit than will be saved in household goods.

We have purposely painted the native servant in his darkest aspect, that our plea for tender patience and forbearance may not be discounted when some trying experience comes. These men and their forefathers have never had those

surroundings which have for generations been ours. They have been brought up in a social and religious atmosphere in which falsehood and dishonesty abound. Moreover, they have immortal souls, not past the reach of the grace of God. It is, alas! possible for a missionary, who shrinks with abhorrence from the special faults we have named, to forget all this, and to grow rough and harsh in bearing towards such trying members of the household ; even a gentle woman may let herself despise them, and so lose her influence for good. While certain faults need to be firmly dealt with, there are weaknesses which it is wiser not to see, and too high a standard will discourage those who are doing their best. In all consideration of the relations of master and servants our thoughts go back to the One whom we serve, and His tender patience, His faithful rebuke, His loving encouragement to us, His faulty servants, stand out as world-wide and age-long examples.

Each missionary should seek to walk within his house with a perfect heart, so that the testimony of his household servants to his daily life may be a power for God among the Heathen. Each missionary should also remember that the servants who attend him are part of his 'field,' and that though the ground may seem hard and stony, faithful sowing therein of the living Word will result, as it has often done in the past, in a harvest of souls for God.

CHAPTER V.

DOMESTIC LIFE.—PART II.

Meal times, from a social aspect—Simplicity, sufficiency, variety—
 The perils of fastidiousness—‘Starvation’—Milk—Tinned provisions and stores—Household finance—Two opposite dangers—
 A word to housekeepers.

MEAL times play an important part in a missionary household both from a physical and social point of view.

On the social side, meal times afford a welcome opportunity for genial intercourse in the midst of hard work or language study. The mere meeting together of a few tired missionaries will not in itself be recreative, unless each makes a loving, unselfish effort to contribute something of warmth and brightness for the general good. Home news may be shared, any incidents, especially if they are cheery ones, may be retailed, subjects of wide interest may be discussed, and healthy spiritual intercourse will be the best and most natural of all, often followed by a short time of united prayer. By common consent, depressing subjects and the mere technicalities of work should be resolutely banished from conversation at meals. Even a

missionary suffering the pangs of home-sickness may, after prayer for the ready help of the Lord, be enabled to forget his own sorrows in an unselfish effort to make meal times bright for others. Veteran missionaries tell us of the strong temptation to depression which often assails a whole household : meal times, if gloomy, tend to increase it ; if healthful and homelike, they tend to drive it away. Punctuality at meals should be the aim of the whole household, as punctuality in serving them should be the aim of the housekeeper.

On the physical side, while absolute simplicity is the household rule, and habitual indulgence is unknown, it is advisable that everything should be as comfortable and refined as possible. Missionaries do hard work in exhausting climates under conditions which test the whole being, and without a sufficiency of nourishing and varied food are very liable to break down. Meat is essential for those who have always had it ; so is fatty nourishment of some kind. On these two points the housekeeper will need special watchfulness. In some parts of the Mission-field, such as India, the actual cooking can be well done by a native servant ; in others every process will have to be taught, and in some places the missionary housekeeper may have to do the greater part of it, if it is to be properly done at all. In any case, the planning and ordering, whether of stores from England or of meat and vegetables from the

market, will claim much thought, and not a little skill. Some of the native dishes in several districts form a palatable addition to other food. It is well, as far as possible, to use them for the sake of variety, while an attempt to live entirely on them would probably wreck health. Two special dangers concerning food beset the first-year missionary. One is fastidiousness. The man or woman who 'turns against' food because it is not quite as dainty as might be ; who, if in West Africa, is upset by the smell of palm oil when dinner is being cooked ; who, if in India, recoils from tinned butter, or buffalo milk ; who, if in China, cannot eat a hearty meal when a native fellow-worker is sharing the same dish, must either seek and gain complete victory over these feelings, or suffer humiliating weakness because of them. Steady prayerful self-discipline from the outset will remove any remains of this very real stumbling-block, which ought to be dealt with first at home. Some, of course, are naturally more robust about such things than others, but the most fastidious can learn in these matters to bring their bodies into subjection, instead of being subjected to them. The other danger, a very real one to some, is the habit of not eating sufficiently. This prevails more, perhaps, among women than among men, and is a fruitful source of breakdown. Appetite is seldom an efficient test. A new missionary, perhaps, does not 'care' for meat, or milk, or butter ; tea, biscuits,

and fruit are more palatable, and by degrees she gradually lives on them. If the head of the household is wise she will speedily observe this, and bring all her influence to bear, seeing whether some simple variation of diet will not make matters better for one still unaccustomed to Mission-field food. But here, as in most other cases, little can be done if the missionary does not help herself. If it is found *absolutely impossible* to eat a reasonable amount of meat, vegetables, and pudding at dinner, and a proper nourishing meal at breakfast, it is time that the doctor, if there be one, should be called in. But, generally speaking, it is not a question of illness so much as of carelessness, arising from an imperfect appreciation of the issues involved. A C.M.S. missionary, who was housekeeping for herself, fell ill some years ago, and sent for the doctor; he examined her, and announced her complaint to be 'starvation'! She had eaten less and less until her health gave way. Proper food happily soon made her all right again, a wiser woman than before.

The care of drinking-water and milk for the household will fall directly on the housekeeper. Of the former we have already written, and the latter is no less urgent. Natives, as a rule, are extremely careless about milk, and unless the greatest watchfulness is exercised it becomes a fruitful source of typhoid germs. It should always be boiled before use, and should never be bought

from native vendors in the open market. When possible, the cow should be driven to the door and then milked, not into a dirty vessel produced by the vendor, but into a clean one from the Mission house. Failing this, a carefully cleansed vessel should be sent by a trusty messenger to where the cows are, and the milk brought thence straight home. In some Mission-fields fresh milk is rarely available. When this is so, a good brand of tinned milk should be freely used as the best possible substitute.

In several Missions, notably in Africa, tinned provisions have to be largely used. This affords scope for good housekeeping, if variety and utility are to be combined. Senior fellow-workers will know the best articles to order, and the proper proportion of each. For up-country stations it is well to make careful inquiries on the outward way as to the best means of transit subsequently from the coast, and the probable cost of it, so that future orders may not involve the missionary in unknown expenditure.

Large missionary households are generally financed from a common fund, for the outlaying of which the housekeeper is responsible. This involves a close keeping of accounts. The amount that will suffice if carefully and wisely expended will be sorely wasted by even a week of bad management, and as all Mission funds are 'sacred,' not a single penny, or its Mission-field equivalent,

should be spent except to the glory of God. Whether the household consist only of a missionary and his wife, or of a large party, it will be found necessary from the first to keep the house-keeping money separate from the sum set apart for personal expenses, and from all moneys belonging to the work. Unless a business habit is formed about this from the outset unwelcome difficulties may arise. Missionaries have been known ere now to spend their own allowance on the maintenance of a school or a catechist, 'hoping' some other money would come in, and when it did not, illness resulted from the consequent lack of sufficient food. On the other hand, if personal and official money were united together, it would be possible for an exactly opposite mistake to be made by a conscientious but unbusiness-like missionary, who would be dismayed when the accounts of the Mission fund entrusted to him were made up, to find that he had unconsciously used for himself what belonged to the work.

Ere we leave the subject of domestic life a word needs to be said about the special opportunities and temptations which meet the house-keeper in the Mission-field. She—and here we must reverse our usual practice, and let the feminine pronoun include the men who hold such an office—has not only the privilege of caring for the comfort of the party, but the presence or absence of an air of 'home, sweet home' will largely depend on her.

Hers will be the privilege of first seeing to any who are ailing, and a natural growth of sympathy will ensue. She can do many kindly and unselfish things to meet the wishes of one without disturbing the comfort of others. The servants will be her special spiritual charge, and she will have more opportunity than any others to reach them. It will rest with her to see, in concert with her fellow missionaries, that those outside her household who need a homelike atmosphere are drawn, if it be entirely wise and suitable, within the happy circle. Specially will she, if a married woman, seek to make her house a resting-place to younger missionaries, where round the tea-table of an afternoon, or by hymn-singing on Sunday evenings, the memories of home may be kept fragrant. All these are opportunities indeed. But, on the other side, there are temptations too. One of them is the danger of becoming a little arbitrary and 'managing' towards the other missionaries. The office of housekeeper, whether held permanently or in rotation with others, confers no seniority, or precedence, or authority in itself; it is rather an opportunity for being the servant of all. The one who claims nothing for herself will be given all the more. Another temptation is that under which Martha fell of old, when 'cumbered with much serving.' Another is that of letting the necessary practical things crowd out the still more necessary spiritual work. The position of house-

keeper gives a splendid vantage ground from which to do direct missionary work, rather than a reason for not attempting it, and there is something gravely wrong if household matters grow so engrossing as to leave but little time for the primary object of a missionary's life. A wife and mother may sometimes be thus closely tied, if her children are with her and need constant care, but even then a loving earnest purpose will make good use of fragments of time. The splendid work at present done by many missionaries' wives in the C.M.S. Mission-field is a perfect illustration of this.

CHAPTER VI.

THE MORAL CONDITION OF NON-CHRISTIAN
LANDS.

The Missionary's environment—Crimes and cruelties to animals ; to children ; to the sick ; to the aged—Woman : her position in Christ—Reversed in non-Christian lands—Human nature in development—Modern England compared with the Mission-field—The bearing of such facts on new missionaries—Resulting tests—Scriptural exhortation—Thought temptations—' Victory '—Bodily subjection—A practical illustration—Alcohol and tobacco—How to be ' kept.'

OUTSIDE the little circle of domestic life in the Mission-field is an environment whose nature the missionary needs to realise from the first. By degrees some knowledge of it will grow upon every sensitive soul, but the issues involved from the outset are so grave that we are constrained to write plainly.

The Missionary in almost every land will see much of the cruelties to animals, to children, to the sick, to the aged, which human nature perpetrates apart from the grace of God. The sufferings of animals at the hand of cruel persons in our own land, and still more in some of the lands of Southern Europe, evoke

indignant remonstrance and demand stringent legislation, but in non-Christian lands, where neither public feeling nor law lifts up a voice, matters are bad indeed. There the brute creation 'groaneth and travaileth in pain,' and sickening sights are perforce witnessed by those who can do nothing to help. Again, children suffer in England—shame on us that we need a society for the prevention of cruelty to them!—but their lot differs vastly from that of heathen or Moslem boys and girls. Natural affection is strong in almost every part of the Mission-field between parents and children, but there is no idea of gentle training or healthy discipline. While young and amusing the children are indulged, but when they become troublesome and show passion the parents meet them with an anger which shows itself in cruel words or unmeasured punishment, sometimes even resulting in the loss of an eye, or some life-long scar. The girl murders and foot-binding of China, and the child marriages and widowhood of India throw a further lurid light on the lot of female children in non-Christian lands. Where Christianity or its influence has spread, hospitals spring up, and suffering calls out sympathy and care. But in other lands careless neglect or cruel remedies too often await the sick and the dying. And as to the aged, what a contrast between the loving tendance and honour enjoined by the law of Christ and the mere super-

stitious reverence, or reluctant support, or harsh treatment accorded to them where He is not known.

The moral difference between Christian and non-Christian lands is seen still more clearly when the position of Woman is faced. When the Gospel of Christ was proclaimed, equal spiritual privileges were accorded to women and to men, and equal value was placed upon their service, though certain limitations were expressly given which debarred women from taking part in the stated ministry of the Church. In home life the woman was given a sphere of boundless influence; she was to order the household, to bring up and instruct the children, and to be a companion to her husband, who, while she honoured and obeyed him, was ever to cherish her. Love was to be mutual; provocation and bitter words were to have no place. The marriage law of God which bound the woman to faithfulness bound her husband too, so immutable and tender was the relationship to be that it furnished the highest earthly type of the relationship between Christ and His Church. The New Testament gives us illustrations of the way in which the early Christians sought to live up to this ideal, and all down the centuries ever since, the nearness of any nation to primitive truth and practice may be measured justly by the place given to woman in the life of the Church and of the home.

This position, while but imperfectly maintained in our own land, is, with only few and small exceptions, reversed in heathen lands. Women, as a rule, are debarred from the religious privileges open to men, and are sometimes believed to be soulless. Their service is only claimed for menial offices, and neither their intelligence nor education fit them for any other. No question of true companionship can arise between a husband and his wife. She is either a hard-worked ignorant down-trodden drudge, or else she is so entirely secluded in her own apartments as to be unable to take any interest in his wider life. She may prepare his food for him, but in very few cases would he demean himself by eating with her. Marriage is entered into without previous acquaintance or affection, often between wholly unsuited persons, as the result of some family bargain, and is entirely devoid of all that makes Christian marriage 'honourable.' Faithfulness is not incumbent upon the man, and is believed to be impossible for the woman unless she be kept in seclusion or restrained by actual fear. Oftentimes several wives live together in one unhappy household where quarrels and jealousies reign; or a man may have several households and visit them at his will. Widowhood, in India at least, involves the forfeiture of even the few joys of a Hindu wife. It is impossible to put into words the depth of distrust

which non-Christian men, and specially Moslems, feel towards women. This lies at the root of such practices as child marriage, and is the basis of zenana life. A cry for the Gospel of Christ and the holy liberty which it brings goes up from these our heathen and Moslem sisters, crushed under nameless oppression, and robbed of the women's rights which are theirs through the gift of Christ.

Thus in the Mission-field that human nature which is common to all mankind is to be seen in startling development. In nominally Christian countries, including our own favoured land, there is, we sadly admit, enough sin and crime to show that man has fallen indeed, but even a partial knowledge of the holiness of God and His love as revealed in Christ Jesus suffice to shame and restrain what would otherwise be triumphant, while the presence of healthy living Christians acts like salt, counter-acting natural corruption, and cleansing with pungent power. If the foulest spots of modern England were unchecked by that public opinion which is the outcome of centuries of Christianity, and by the witness of the holy Word of God read and preached, and were left free to spread like some awful leprosy over all the land, infecting well-nigh every home and every heart, then England would be in the moral condition of non-Christian lands to-day. Most painful is the fact that this darkness and defilement is frequently associated with religious observances and beliefs, with temples

and the priestly class, so that what ought to be a source of purity to a nation by a strange and terrible degradation becomes a source of evil. Faiths which in their original conception contained lofty though necessarily inadequate teaching, but lacked that power to inspire and elevate which Christianity alone can boast, have been dragged down to the low moral level of everyday life, and now perpetuate those very evils which some of them originally decried.

The crimes and cruelties of non-Christian lands are heavy indeed, but the evil there as elsewhere is not confined to deeds; it spreads with subtle power into the regions of thought and desire, and like a fatal miasma pervades everything. Not only is evil done, but it is habitually thought of, habitually desired, until the natural sense of right and wrong which God designed to be a 'law' to those not yet reached by His revelation, is in many cases deliberately sinned away. In Holy Scripture itself we find an appalling record of all this, inspired by the all-seeing God. The statements are as true of non-Christian men and women to-day as they were when first written on the sacred page.

These facts—only a few out of all that might be given—concerning the moral condition of non-Christian lands bear in many ways upon the new missionary. They show the light in which a heathen or Moslem community will regard the

missionary party, crediting them, at least in the earlier stages of work, with the same thoughts and desires and actions as are rife in the land. They show, in especial, the need for women missionaries, and yet the difficulties which surround their work. They show also the kind of men and women who wait to be reached, and the thickness of the darkness in which the Lamp of Life is to be held forth. To these points we shall revert again. There is one other which claims consideration first.

Such an all-pervading atmosphere of evil must bring direct spiritual testing and proving to the missionaries, men and women, who live and work in it. It is helpful to remember that the very same atmosphere surrounded the first Christian missionaries and converts in the midst of the corrupt Heathenism of Greece and Rome. Therefore the Epistles furnish, now as then, a complete key to the position, opening out not only the extent and reality of the surrounding evil, but also the way in which it may best be met by men or women called and sent forth by the Holy Ghost. The saints as a body are exhorted with plain words and earnest entreaties to watch concerning those things 'which war against the soul,' and even the young Timothy, high up in the offices of the Church, and strong in the grace of Christ Jesus, is enjoined by his father in the faith to 'keep' himself 'pure.' A study of the inspired treatment

of this subject, centring round two poles of truth—a negative one which may be expressed by the word ‘abstain,’ and a positive one, condensed into the phrase ‘walk in the Spirit’—will be both a safeguard and a cheer to a new missionary. The same assaults which were made upon early missionaries and converts may be made upon him, but there is for him the same perfect keeping and encircling care by which he may be victorious over all.

Many a whole-hearted missionary has been humbled and appalled at the *thought* temptations of the Mission-field ; perhaps no test is more subtle or more full of agony to the sensitive soul. At times it seems as if a personal assailant whispered loud echoes of the very thoughts of Heathendom into the Christian’s ear, who, baffled and ashamed, scarce knows the source of the haunting things which he abhors, and to which he does not for a moment respond. This thought-battle may be a hard one, but thanks be unto God who giveth the victory ! As the missionary claims that the thoughts of his heart may be cleansed by the inspiration of the Holy Spirit, as he seeks by that same Spirit’s aid to bring ‘into captivity every thought to the obedience of Christ,’ he will prove the truth of Phil. iv. 7 (R.V.), ‘The peace of God which passeth all understanding shall guard your hearts *and your thoughts* in Christ Jesus.’

From the personal confession of the Apostle

Paul we learn that any bodily indulgence, even though small in itself, is unwise and unsafe for a missionary, even if he were an inspired apostle. 'I keep under my body, and bring it into subjection,' he writes, 'lest——.' As in previous chapters we have dwelt upon the need for due care of the body, it is all the more important to emphasise here the paramount necessity for its absolute and continuous subjection. In a tropical climate, amid degraded surroundings, without the bracing restraint of public opinion, and perhaps with no Europeans within reach, beyond the Mission circle, it would be quite possible for an honoured missionary brother or sister to slip into some laxness of habit, which, though not grave in itself, would tend to degenerate the moral fibre of the worker. 'Mortify therefore your members which are upon the earth,' writes the Apostle Paul to the saints and faithful brethren in Christ at Colosse, and the straight word needed by them is not too straight to be welcomed by faithful missionary brethren and sisters to-day. It does not inculcate that 'severity to the body' which is 'not of any value against the indulgence of the flesh,' for the Apostle had deprecated that a few verses before. Rather does it point to such a steadfast, careful, continuous denial of self as will best gird up the missionary to take his cross daily and follow Christ, living 'soberly, righteously, and godly in this present world.'

In this serious light, then, all bodily habits should be faced by those living amid the moral surroundings of non-Christian lands, even more than by those who work at home. One practical illustration of a danger-point may help. Isolated from other Europeans and thrown among natives whose ideas of clothing differ entirely from ours, missionaries may be tempted to grow a little lax and disorderly in matters of attire, and thus lose some measure of proper respect for themselves and for each other, and even unconsciously lower the standard of Christian reserve and dignity which they so earnestly seek to raise among the converts. A missionary bishop, now at rest, once told the writer how real this difficulty was to new missionaries in lonely stations in the tropics, and pointed out the importance of its realisation from the first. It is, perhaps, scarcely needful to touch on the question of total abstinence, which is almost universal among missionaries (except where bodily weakness has authorized the application of St. Paul's counsel to Timothy), or to point out that the use of tobacco may be a hindrance, especially in lands where opium and other stupefying drugs are demoralising the natives. For his own sake, as well as for his work's sake, the new missionary will do well to consider prayerfully every habit which might cause a weaker brother to stumble, or prove a personal 'weight' in the race.

But the missionary's power in combating the

daring assaults of the evil around him, whether upon his own soul or upon the souls of others, will be not on the negative but on the positive side. Within him and about him will ever be the presence of that Almighty Spirit of Holiness and of Truth at whose call he has gone forth. While weak in himself and prone by nature to respond to the suggestions of the Tempter, his position is impregnable while he is in living union with Christ, daily receiving the supply of His Spirit. While honestly and unsparingly cutting off anything which, even though lawful in itself, might furnish foothold for the enemy, he places all his confidence, in the Mission-field as at home, in the sanctifying work of the Holy Ghost and in the keeping power of Christ. Having realised once for all that he dwells 'where Satan's seat is,' he puts from him all morbid brooding over the surrounding evil and sin, looking at the light rather than at the darkness, at the pathway in 'the Spirit' rather than at the besetments of 'the flesh.' He seeks a heart which is charged with the indwelling purity of the Holy Ghost, and is therefore guarded against the impurity without. Thus abiding, receiving, looking, the weakest missionary brother or sister will be 'kept' (as thousands have already been, even in the darkest lands) 'by the power of God,' as 'a lily among thorns,' as 'a sheep among wolves,' as 'a light in a dark place.'

CHAPTER VII.

LOYALTY.

Voluntary selection of a Society—Mutual confidence essential—Steps taken to ensure this—The C.M.S. position—Loyalty in doctrine and Churchmanship—Temptations to the contrary—Example of veteran missionaries—Imperfection of both missionary and committees—Loyalty to the Committee's instructions ; to the Society's Regulations ; to constituted authority—Loyalty in correspondence.

EACH missionary, before going to the Mission-field, has to make choice of the channel through which his service shall be rendered. Various missionary organizations stand forward within the Church of Christ, their differing characteristics and methods being widely recognised. The future missionary can scarcely have appreciable difficulty in ascertaining which among them will offer him the fullest scope, and be most in accord with his pre-existing convictions. When he offers voluntarily to any one of these bodies, believing that happy co-operation will be possible, the missionary society will desire a like assurance on its part. Therefore, questions will be asked, interviews arranged, opportunities for frank intercourse provided, and, if necessary, a time of training given,

in which careful instruction on all important points of doctrine or practice will be included.

Thus every care is rightly taken to make subsequent loyalty easy, because of confidence based upon mutual knowledge, and upon proved identity of conviction upon all essential matters. Without this, no missionary would be justified in going forth as the representative of a society, nor would the society be justified in sending him forth.

For nearly a century the Church Missionary Society has been enabled to maintain its clearly-understood, but by no means narrow, attitude upon matters of Christian doctrine and Church order. A succession of faithful workers has been raised up both at home and abroad, to hold fast the doctrines of grace as embodied in the Thirty-nine Articles, and the formularies of the Church of England. This loyalty in doctrine and in Churchmanship to the C.M.S. position has been no bondage, but rather the spontaneous outcome of convictions based on careful study of the Word of God, under the guidance of His Holy Spirit. The new C.M.S. missionary will rejoice to recall this cloud of witnesses, and will prayerfully seek to run, in his turn, the same race.

On the one hand, he will feel that, going forth as a loyal member of the ancient and reformed Church of England, he is bound to observe due ecclesiastical order, and, if a clergyman, to render

canonical obedience to the overseers of the flock of God. 'We beseech you, brethren,' writes St. Paul, 'to know them which . . . are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake' (1 Thess. v. 12). On the other hand, the C.M.S. missionary will rejoice to remember that he likewise goes forth as the representative of a body of godly Churchmen, who have agreed that 'a friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.' Hence he will heartily echo the same Apostle's words, 'Grace be with all them that love our Lord Jesus Christ in sincerity' (Eph. vi. 24), and seek to manifest this spirit in his life and work.

He will further do well to remember that in the Mission-field questions may have to be faced involving not only ritual but doctrine, and that strange and misleading teachers, as well as volumes of new and crude theology, may penetrate even there. Here, once more, the words of St. Paul to Timothy put plainly and tersely a warning for to-day:—'Take heed unto thyself, and unto the doctrine. . . . Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith. . . . Hold fast the form of sound words . . . in

faith and love which is in Christ Jesus. . . . Continue thou in the things which thou hast learned and hast been assured of' (1 Tim. iv. 16, vi. 20 ; 2 Tim. i. 13, iii. 14). But we add the gracious comfort of these further words for each brother and sister sent forth in living touch with Him who is 'the Truth': 'Ye have an unction from the Holy One. . . . The same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him' (1 John ii. 20 & 27).

There is, however, another and lesser kind of loyalty, happily common in C.M.S. circles, which is essential if the work is to go forward—that is loyalty to the Instructions and Regulations issued by the Society, and loyalty to its Committees and officers, whether at headquarters or in the Mission-field. The relations which exist between the Parent Committee and the missionaries are characterized, almost without exception, by a cordial confidence on either side, and this is largely reflected in the various minor official relationships. This is not the result of merit on the part of committees or missionaries, but is a gracious token of the presence of the Holy Spirit, and is the outcome of the constant habit of united prayer which prevails both in the councils of the Church Missionary Society and among its missionaries.

Year after year, as missionaries old and new

are gathered to meet the Committee before the autumn sailings for the field, expressions of loving loyalty are heard from returning veterans, and are caught up and echoed by those going forth for the first time. The allegiance is no formal or constrained one, but is hearty and unreserved. Nevertheless, the veteran missionary would be the first to own how great is the need of watchful wisdom, if this happy attitude is to be maintained. Neither the Committee nor the missionaries being beyond the region of mistakes or delays, it is probable that, at some time or in some way, each may cause the other some measure of test or strain. But a tested link need not of necessity be a broken one, thank God ; by His grace, confidence and loyalty can not only withstand this stress, but be all the sweeter and stronger at the close.

Let us here indicate some practical matters which will call into exercise from the outset the loyalty of the new missionary.

1. The Instructions of the Committee are given him before departure, a copy being also sent to the secretary of the Mission to which he goes. Part of this document may be common to all missionaries then going forth, a further part of it to all destined for the same Mission, but some of it at least will pertain exclusively to the missionary himself. Being the official utterance of the Committee, it merits close attention and loyal obedience ; while statements made as to language study and first

location will become out of date as time goes by, the spiritual and practical counsels will remain ever cogent and fresh.

2. The printed Regulations of the Society are also given to each outgoing missionary. Loyalty will insure for these careful and intelligent study. Ignorance as to their statements concerning finance, holidays and furlough, language examinations, missionary subordination, marriage regulations, and the like, may result in serious difficulty, whilst a thorough knowledge of their principles and of the spirit which underlies the letter must be beneficial to all.

3. Loyalty to any constituted authority is incumbent on every missionary. Some measure of authority may be vested in an *individual* in the field, such as a senior missionary with whom the new worker is associated, or the superintending missionary in a district, or the secretary of a Mission. Or authority may be vested in a *body* in the field, such as a Finance Committee or a Corresponding Committee, or a sub-Conference, or a Conference, acting in concert with the Committees at headquarters in London. The missionary, whether man or woman, who desires to render that hearty allegiance which tends to the best advancement of the work will spare no pains to understand the official relationships which characterize the special station or Mission where he or she is placed. The relationships calling for the

greatest exercise of loyalty and self-abnegation are those which it is most difficult to define—for instance, those existing between a clerical missionary appointed to the charge of a district and the women missionaries who may be at work in it. or between a medical missionary carrying on evangelistic work outside his hospital in the district where a clerical missionary is also placed.

If the practice of loyalty in thought and word, as well as in deed, be steadily aimed at by the first and second year missionary, the habit will prove of immense value when growing experience brings further responsibility, and, therefore, further testing in the work.

4. Loyalty in correspondence also claims thought and care from the first. There is the Annual Letter to be punctually and regularly sent in. There are the occasional business letters to be sent through the proper official channels, either to the authorities in the field or at home. And there is the personal correspondence of the missionary, contained in private letters, or in journals for circulation among supporters and friends. This latter is the way in which the loyalty of a new missionary is, perhaps, more manifested than any other. Loyalty to the Lord of the Mission-field should make it impossible to give an unreal or highly-coloured picture of the condition of things, even with the desire to kindle interest at home. The paragraphs on this subject •

in the C.M.S. Regulations are worthy of careful thought. Nor should even a tried and discouraged worker let slip from his or her pen a sentence which would 'tell against' fellow-workers, or those who control the work. Letters from the Mission-field are often 'common property,' and sometimes unexpectedly find their way into print. An unwise or unkind sentence, forgotten by the writer, may take root months after in some reader's heart, and bring forth a harvest of criticism that will sow and re-sow its own sad seeds.

CHAPTER VIII.

RELATIONS WITH FELLOW-MISSIONARIES.

PART I.

A world-wide Brotherhood—Importance of union and fellowship—Possibility of the contrary—How to heal a breach—What Scripture teaches—The need for cordiality ; for carefulness ; for considerateness—Undue friendship.

THE question of official relationships having been touched on in the preceding chapter, there remains for further consideration the personal and social relationships which will exist between missionaries in the Mission-field. There will be relationships within the household, centring round the daily time of united prayer ; within the Mission stations (except in isolated districts) centring around the weekly or monthly devotional gathering ; and within the Mission, centring in most cases round the yearly or half-yearly meeting at some chosen place for intercourse and conference. For the missionary, though he leaves home and loved ones behind him, goes forth to join a great and world-wide brotherhood, close knit together by one common aim. Not only as ‘ fellow-heirs, fellow-members of the body, and fellow-partakers of the

promise in Christ Jesus,' but as 'fellow-workers unto the kingdom of God,' will he find deep and holy fellowship among those who are but strangers at first. He will find the blessed habit of bearing one another's burdens much in vogue, and oftentimes a community of goods not far behind apostolic practice.

It is scarcely necessary to point out the great importance from a practical, and still more from a spiritual, standpoint that such true union and fellowship should prevail among fellow-missionaries. Amid depressing surroundings, under pressure of heavy work, and with little relief in the monotony of daily life, the least beginnings of friction or distrust would rapidly grow and result in disaster to the work and dishonour to the Lord. As it was possible for the Apostle Paul and Barnabas to have sharp contention between them, and needful to exhort Euodia and Syntyche to be of the same mind in the Lord, so it is possible for missionaries to-day to let legitimate difference of opinion lead up to an open breach, and needful to warn them that gentleness and mutual forbearance will be requisite if they are to live in oneness. But here again, thanks be to God Who giveth the victory! It is true that the dark shadow of disunion *may* fall over missionary work, but a possibility is not a necessity. While there is danger enough to generate a holy humbleness and fear, there is promise enough of perfect

keeping to send each one with hopeful heart in search of the endowment of wisdom and of heavenly love.

Should any trace of friction or misunderstanding unhappily arise, it is urgent that it should be dealt with humbly, and hopefully, and at once. Delay leads to accumulations which may ultimately be impossible to remove. A quiet prayerful determination not to be one of the 'two' needed to 'make a quarrel,' a gentle spirit that will not 'strive,' a frank and temperate hearing and stating of the case, an honest readiness to see and admit misunderstanding or mistake, and a large measure of the love that 'thinketh no evil,' will generally, through God's great goodness, open a way to reconciliation and peace. Sometimes a wise missionary brother or sister will, by presence and counsel, conduce to this end. If nerve and brain are strained and overwrought, brotherly relationships may sometimes need to be re-established with a view to the future rather than to the past. Tangles may have to be buried unexplained, but it is needful to remember that the worst of all ghosts is the ghost of a buried grievance or misunderstanding, which is allowed to 'walk.' Recurring 'explanations' are fatal to all peace. Once such matters have been talked over and prayed over together they should be for ever closed.

But inasmuch as 'Prevention is better than

cure,' we turn our thoughts gladly to consider how such difficulties may be avoided rather than met.

The best preliminary safeguard for the new missionary is a full and careful study of the teaching of Holy Scripture upon this subject. For instance, the spirit of St. John xvii., reverently and deeply apprehended, will cause disunion to appear as painful disloyalty to the One Who linked the belief of the world in His Mission with the manifest oneness of His disciples. 1 Cor. xiii., testing with searching tenderness the spirit which lies behind the life, will be found to trace every form of petty friction or misunderstanding back to the lack of the cardinal grace of love. The opening incident of St. John xiii. will afford a perfect example of loving ministry to fellow-workers, furnished by the Master Himself. Phil. ii., beginning with a touching exhortation to lowliness, unity, and self-forgetfulness, will prove that only like-mindedness with Christ Jesus, 'Who made Himself of no reputation, and took upon Him the form of a servant,' and 'humbled Himself,' can insure like-mindedness among fellow-workers. More and more clearly as the subject is studied do two truths appear—one, that this holy harmony is a product not of nature but of grace, and is therefore possible for all, without regard to temperament or personal affinities and disaffinities; the other, that it is largely dependent upon daily continuance in close fellowship with

the Lord Himself, the inner and outer life of the Christian having an inseparable relation to each other.

Among the many features which should characterize relationships with fellow missionaries, there are three which it may be helpful to mention here.

Firstly, there should be *cordiality*. In most stations the little Mission circle is isolated to itself, and has no other human source of brightness or variety. One missionary who is silent, unresponsive, and unsociable; or who is so absorbed in study or in work as to ignore meal times, and take no interest in general household or station matters; or who withdraws from Mission gatherings that the luxury of solitude may be enjoyed, and never cares to exchange the news of daily doings,—would make either a dumb or jarring note in the music which is none too full at best. But if such a missionary should be *one of two* in some isolated station, how real the suffering and loss which such lack of cordiality would entail upon his or her fellow-worker! There are many in the Mission-field who in a large and happy circle at home have been accustomed to cheery intercourse until it has become natural and almost necessary, and others who either from temperament or habit are wholly independent of it. While the former can so receive the strengthening grace of God as to enable them to find ‘exceeding joy’ and

gladness in His sympathy and love alone, the latter will surely lose blessing if they shut up their 'compassion' from others, and fail to add their own quota of brightness and kindliness to the common store. Where all the surroundings tend to depress and enervate, it is urgently important that within the Mission circle there should be not only unity, but holy cheerfulness, and a large measure of the kindly courtesies of life. Thus the whole body 'knit together through that which every joint supplieth' will in this as in the greater matters of spiritual growth make increase 'unto the building up of itself in love.'

Not only cordiality but *carefulness* is needed in missionary inter-relationships. It would be possible so to develop genial intercourse within a Mission circle as to lessen the extent of faithful and self-denying service, thus putting a right thing into a wrong place. When the Apostle Peter exhorts the early Christians to fervent charity and to the ungrudging use of hospitality among themselves, he prefaces his words with 'the end of all things is at hand, be ye therefore sober and watch unto prayer' (1 Peter iv. 7-9). It is in the light of such thoughts as these that the recreative side of missionary intercourse must ever be faced.

Yet another reason for carefulness lies in the moral condition of non-Christian lands already described. Around the Mission circle are darkened minds and hearts ever apt to put the worst inter-

pretation upon things which, while wholly expedient from the missionary's point of view, run counter to local custom, and are incomprehensible to native onlookers. It is a painful fact that the majority of heathen and Moslem people believe the moral condition of missionary households to be secretly the same as their own, and while listening to the holy teachings of the missionaries, they are ever on the alert for anything which their ignorance can interpret into giving colour to this deep-seated belief. No shadow falls so deeply upon the missionary's spirit as this ; only the holy Saviour, who was Himself misjudged by the sinners for whom He gave His life, can minister comfort and balm. But it is instantly seen how practical is the bearing of this fact upon the intercourse between missionary brethren and sisters. There will, in each Mission, be need to inquire carefully from the senior missionaries as to points of danger (which cannot be stated here, as they vary in every land), and this will be the prelude to mutual avoidance of all that might cause 'good' to be 'evil spoken of.' In certain Missions the restraints imposed upon intercourse by native custom are so many and so close as to be painfully irksome, but for the honour of the Master, for the comfort of fellow missionaries, and for the sake of personal influence among the natives, the wise missionary will seek to enter into the spirit of Romans xiv., and prayerfully resolve not to let the use of rightful liberty

hinder a weak brother (even though still in heathen or Moslem darkness) 'for whom Christ died.'

A third feature which should characterize missionary relationships is *considerateness*. In a small party of men and women, all possessed of considerable individuality and force of character, and most of them associated in work without any previous knowledge of each other or any personal choice, it is obvious that those whose habits and temperaments are mutually uncongenial must often be thrown into close and prolonged contact. Oftentimes such testing is a higher form of training, designed by the Lord for the further perfecting of His saints.

The need for a spirit of loving considerateness that can always make allowance for others may well be made a subject for daily confession and prayer. A missionary who does not lend his ear to each recurrence of the old suggestion 'Pity thyself'; who does not indulge in personal 'grievances'; who is not ready to imagine slights or to take offence, is the one most likely to have 'a heart at leisure from itself to soothe and sympathise.' Such an one will be able to discern the pure motives which often lie behind trying actions, and to estimate aright the effect which ill-health or over-work may have had upon some devoted colleague. While still in the light of the Holy Spirit judging himself unsparingly on those points where personal habits and characteristics might be trying to fellow-

workers, he will seek to be kept from judging 'another man's servant,' and will earnestly covet the gift of heavenly love which 'seeketh not her own' but 'beareth all things, believeth all things, hopeth all things, endureth all things' (1 Cor. xiii. 5 & 7).

The painful inconsiderateness of undue and exclusive friendships is felt even more in the Mission-field than at home. One of the most difficult forms of this is when two women missionaries allow an unbalanced attachment to each other to become dominant, all unconscious of the loneliness and pain thereby entailed upon others, and the loss in character and spiritual life incurred by themselves. Should two thus linked together be associated with a third, who is unintentionally but really excluded from their intimacy, the difficulty and cost are enhanced.

The trouble springs not from too high but from too low an estimate of what friendship really is. The measure of true friendship—and could there be a greater one?—is given in St. John xv. 12, 13; a searching test applied to it by the Apostle Paul will be found in 2 Cor. v. 16.

As the Master loved :—His was love that *saw*, there was not a trace in it of human blindness or infatuation : His was love that *strengthened*, there was nought in it to enervate or unfit for duty ; His was love *free from exclusiveness*, for it left Him ever at liberty to love and live for others, and con-

strained His loved ones to do the same ; His was love which *needed no outward satisfaction*, a love in the spirit, for eternity, not for time, and it generated a like love in other hearts. ‘This is My commandment, that ye love one another, *as I have loved you.*’

If any ‘friend’ far off in the Mission-field should feel an honest doubt as to whether the heavenly features of the love of Christ are being reproduced in some treasured human friendship, let the test of our other verse (2 Cor. v. 16) be applied. Only the Friend that sticketh closer than a brother can teach aright concerning the affections laid in humble surrender at His feet. Only the Holy Spirit, whose foremost fruit is love, can deal with aught that has been ‘after the flesh.’ But there *is* a power to enable each one to echo the Apostle’s ‘Henceforth’ and to live it out to the glory of God.

CHAPTER IX.

RELATIONS WITH FELLOW-MISSIONARIES.

PART II.

First impressions, given and received—Social or educational distinctions within the Mission circle—Let the new missionary be ‘deaf,’ and be ‘dumb,’ and be also ‘blind’—The use of eyelids—Prayer essential to unity.

THE following practical suggestions will be found to touch upon some of the details of this subject in its bearing upon first-year missionaries.

I. Let the new missionary *beware of first impressions*. These are of two kinds, those given and those received ; and both alike claim watchfulness. The arrival of a recruit is always eagerly awaited in the field, and he is sure of the warmest welcome. Perhaps he comes in answer to long prayer and many letters home. This, while good in itself, has an aspect of difficulty also. As the new missionary sometimes has exalted ideas as to what his future colleagues will be like, so may they have of him ; and it is as painful to disappoint as to be disappointed. Not with critical, but with expectant, mind will the newcomer be received by those who feel that much of future possibility depends upon

his spirit and capacity. Every evidence of self-forgetfulness and humility, of open-mindedness and absence of preconceived ideas, of adaptability in habit and thought to local ways and needs, of genial readiness to take a learner's place, will forge a golden link of sympathy not easily broken. Because the new missionary has gone to the field fresh from the unusual prominence and excitement of the Dismissal meetings and Farewells, there might naturally be a tendency to self-centredness, an unconscious expectation of being noticed and 'made much of,' which would send a chill of dismay to the hearts of tired workers abroad. Even if the chill passes off when first impressions fade, how much better that it should never have been. The new missionary will find a perfect expression of the 'first impression' which he or she should carefully desire to make in St. Matthew xx. 27, 28: 'Whosoever will be chief among you, let him be your servant, even as the Son of Man *came not to be ministered unto, but to minister.*'

Care and humility are no less needed as to first impressions received. Those relating to the country, the climate, the people, the work, the Native Christians, are admittedly imperfect; so are those concerning fellow-missionaries, especially when they tend to be unfavourable. Some senior colleagues may represent a type of character and Christian thought unfamiliar to the newcomer.

Others may have grown somewhat reserved as to the expression of spiritual desires. Others may lack surface attractions, hiding heart and heroism under a dull exterior. But in every case there is another side needing to be known before true judgment can be formed. The missionary who accepts his own hastily-received impression as a final and trustworthy estimate may be sure that his mental attitude will be *felt* even if it is never expressed, and may, later on, find that a wall of partition has grown up between himself and some senior brother whom he has tardily learned to honour and understand. On the other hand, personal liking and admiration for certain fellow-missionaries should not at once lead a new missionary to suspend the exercise of independent judgment, or to make a hasty pronouncement on any broad question which may be under debate in the Mission. It is well that each man and woman should keep an open mind on any such questions as are left open by the C.M.S. Committee until at least two years' experience has given time for judgment to mature.

2. Beware of *social or educational distinctions within the Mission circle*. In the wider world of Christian life at home, social intercourse, if it is to be mutually congenial, is more or less based on equality in home circumstances, upbringing, and education, and the similarity of interest resulting therefrom. This also holds good, in measure, of the

Christian social life of Mission stations where there are a number of European residents. But within the missionary brotherhood and sisterhood every such distinction is wholly laid aside. Each having alike received the call of God and the endowment of the Holy Spirit is both exalted and abased. Between the university and the non-university man; between the young clergyman and the simplest lay evangelist; between the fully-qualified doctor and the 'short course' man; between the daughter from some cultured home, who is able to be an honorary missionary, and the woman who has gone forth from daily work in some busy calling, there is in the eyes of the Lord of the Harvest 'no difference.' He has work for each which none other could suffice to do. The happiness and unity of the Mission circle will be furthered in so far as within it there is 'no difference,' either in thought, or word, or deed. The teaching concerning the oneness of the body of Christ (1 Cor. xii. 12-31) exactly touches this point, and leads up to the searching love-test in 1 Cor. xiii. to which we have referred before, but which needs here to be re-applied. While there is often room within the circle of a Mission for close and healthy friendships, partly based on similarity of upbringing and education, there should not be the least quarter given to any spirit of separateness, because of dissimilarity upon such grounds. Here the new missionary will do well to 'watch.' Specially

subtle is the shadowy divergence which would be felt did a missionary extol in a spirit of undue championship his or her training-home or special form of training, and show preference for those who had passed through a similar course.

3. Let the new missionary *be deaf*, not to the voice of experience through the counsels of a senior colleague, but to any idle words concerning fellow-missionaries and their work, should such reach him from any source whatsoever. Senior missionaries are well aware how tempting and how dangerous it is to talk about each other, for Mission-field life does not furnish many varied topics of conversation ; and weaknesses which are dwelt upon grow unduly, and lose proper proportion to other things. The new missionary will do well, also, to realise this. Should he be tempted to give full credence to what he 'hears,' and consequently to restrain the outgoing of his sympathy and kindness towards a brother who is 'said' to have been or done this or that to some one else, he is very likely to commit an injustice, and he is sure both to inflict and to suffer loss. If no response is evoked by idle words they will soon cease to be spoken ; but if encouraged at first, they will work havoc in the relations between the missionary and his fellows, and shadow the brightness of spiritual life. Further, while each new missionary needs a holy readiness to receive with humility a word of warning, or even rebuke, he will do well to refuse

clearly and firmly to listen to the idle recital of any comments made upon him, or to give credence to any indirect information as to supposed action concerning him. He is among those who trust him, and whom he trusts, and confidence is too precious to be cast away because of the well-intentioned, but unwise, 'sayings' of some misinformed, or half-informed, friend.

4. It follows from the preceding that the new missionary will do well to be *dumb*, at least as regards discussing his fellow-workers, or repeating even in mere thoughtlessness anything unfavourable that he may have heard said about them. While the need for such deafness and dumbness as this will be felt by all new missionaries, in a special sense will women realise what is meant. While men can, even in the Mission-field, brace and strengthen themselves by exercise, women are often compelled to lead a more sedentary life, and are accustomed to a ready interchange of feeling and thought among themselves, so that any information is quickly passed from one to the other. Added to this, they are in large measure outside the formal councils of the Mission, and are therefore more open to the temptation to give credence to unauthorized versions of what has been said than are the men who have been there to hear for themselves. All this does not point to a lower standard of holy silence for women than for men, but only to a greater need for humble watchful-

ness, and more entire dependence upon the Lord for the keeping of His grace.

5. Let the new missionary also be *blind*. As no missionary, whether old or new, is perfect, there are always faults and weaknesses to be seen, and the surrounding darkness of the Mission-field seems to throw them up all the more. The *habit* of contemplating them, even if they are never spoken of, sets up inner irritation, which makes happy fellow-working very difficult. Therefore, while it is needful to be clear-eyed in other parts of missionary work, it is well to *study not to see* the weaknesses and peculiarities of fellow-workers, thus doing unto them as we would that they should do to us. A well-known Christian leader once remarked in this connexion, 'The God who gave us eyes has given us eyelids also.' But while earnestly recommending *the use of eyelids* to missionary brethren and sisters in their inter-relationships, there is a Divine teaching that goes further still, dealing not with the negative, but with the positive side, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things' (Phil. iv. 8). Such a use of the eyes transcends the use of the eyelids indeed! It sets forth before us nothing less than a steady, close scrutiny of every praiseworthy and

honourable point, and demands from us thought upon each. What fellow-worker, thus dealt with, will fail to evoke admiration and respect?

6. Let the new missionary be *prayerful*. It is only 'God that maketh men to be of one mind in an house' (Ps. lxxviii. 6, P. B. V.), and without His constant aid 'brotherly love' cannot 'continue.' A life of secret prayer will be needful if the missionary, whether man or woman, is to be kept gentle, forbearing, and holy. Constant prayer will be needed for each missionary fellow-worker if the right attitude towards him or her is to be maintained; and prayer together must be an unbroken habit if there is to be real oneness in heart and in work. Within the household, in addition to the usual family worship with the servants, every day should find the missionaries together upon their knees before the Lord. Within the station or district that which tends most to unify will be surely the stated gathering for intercession. At the Conference, or annual assembly of the missionaries, the times for prayer will do most for the true furtherance of the work. Thus once again we come back to the centre of things, and see that closeness of touch with fellow-workers depends upon the closeness with which each one walks with God.

CHAPTER X.

LANGUAGE STUDY AND EXAMINATIONS.

Importance of language study—Scriptural illustrations of the value of the vernacular—An imaginary case in point—The language learning time—Its opportunities and tests—Difficulty of the task—A message of hope—Colloquial use of new knowledge—Language examinations a necessity; how to face them—Health and language study—A call to excel.

IT will be impossible for the new missionary to gain real knowledge of native character and thought, or to carry on useful work among native Christians and non-Christians, even where English is a good deal spoken, or where the people learn readily by interpretation, until an efficient knowledge of at least one vernacular has been obtained. So strongly does the Church Missionary Society realise this, that, except in a very few educational posts, and in still fewer stations where C.M.S. clergy are in charge of large English-speaking congregations, probable ability to learn a language is made a definite condition of acceptance for the foreign Mission-field, and proved proficiency in some selected vernacular a condition of continuance there.

This is no arbitrary and needless rule; it is

based upon Scriptural principles, and is in harmony with common sense. It is interesting to note that on the day of Pentecost part, at least, of the readiness to listen to the Spirit-filled apostles, was due to the thrice emphasised fact, that every man heard '*in his own tongue*' the wonderful works of God (Acts ii. 6, 8, 11). Again, in the uproar at Jerusalem, St. Paul addressed the chief captain in Greek, but when permission was given he spoke to the angry people in their own mother-tongue, 'and when they heard that . . . they kept the more silence' (Acts xxi. 37 & xxii. 2). The same principle is strikingly illustrated (though the truth is differently applied) where St. Paul deals with the misuse of the gift of tongues in the Corinthian Church. His contention is that clear understanding of the words spoken is essential to the edification of those who hear. How closely these following verses touch the question of language study for the missionary to-day! 'Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without

signification. Therefore if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me' (1 Cor. xiv. 7-11).

As regards the question of practical expediency, imagine a little band of men and women landing at the docks with the purpose of impregnating all London with a new religion, which ran counter to the current beliefs and most cherished habits of the people. Their task would be a difficult one at best, but how that difficulty would be enhanced if the newcomers spoke a language known only to a few highly-educated men, but absolutely unfamiliar to all the women and children, and to middle-class and working men. If, in order to remove this hindrance, the 'missionaries' used interpreters who understood their language imperfectly and their 'mission' not at all, or attempted themselves to speak in English, with a limited vocabulary, an uncouth accent, and uncertain grammar, things would be a little more hopeful, but still discouraging enough. If London were a heathen city, and the newcomers' message were the truth of God with the power of the Holy Ghost behind it, no doubt it would make way, but how much more quickly would it prosper if the language barrier did not exist, or, rather, if it were surmounted in order that efficient work might be done?

Living in days when the proclamation of the Gospel in the vernacular is as needful as it was at

Pentecost, it is comforting to remember that the delay caused by language study is far from an unmixed evil. Whilst inability to speak withholds the new missionary from addressing the people, he is gradually losing many of the inevitably crude ideas brought from home; he is growing accustomed, through intercourse with fellow-missionaries, to many Mission-field problems, and is becoming equipped for safe utterance. He has a valuable opportunity from the first of winning the confidence and regard of the Native Christians by identifying himself with all their interests, attending their vernacular service and congregational gatherings, even though he cannot follow what is said, and kneeling with them at the Table of the Lord. He can also in some measure, by gentle considerateness, holiness of life, and manifest joy in the Lord, make an impression upon the non-Christians around him, who will hereafter more readily listen to his words. The language-learning time will also, if rightly used, forge many links between the new missionary and his colleagues, which will hold good in the stress and strain of later work.

The silence and long hours of mental toil are full of spiritual tests for those plunged into language study straight from the glad service and free utterance of Christian work at home. It is a time when love might easily wax cold, but that the test can be met in the power of God is sure. A period

of enforced abstinence from spiritual activities has often resulted in deepened spiritual life. This shines out in the prison epistles of St. Paul, with their wealth of fervent intercession. The secret of it all is given in Phil i. 21 : 'To me to live is'—not Christian service, but—'Christ.' Close living communion with the Lord Himself, the constant practice of intercessory prayer, united devotional Bible study and prayer with any fellow-students or senior missionaries, and some small piece of directly spiritual work, which will not make an undue claim upon time (if such can be had in English), will be the best safeguard for men and women alike.

It is useless to deny that the study of any Mission-field language, with its numerous complex characters (except where the Roman alphabet is used); its unwonted sounds, so perplexing either to discern or to reproduce; its vocabulary, so redundant in some directions, so meagre in others; its structure, so unlike any European language mastered before—is a mental task from which any missionary may well shrink back in fear. In certain cases, inefficient teachers and inadequate grammars and dictionaries complicate matters still more, but on the whole the number of those sent forth who have really proved *unable* to gain a working knowledge of the vernacular is surprisingly small. Glad testimonies as to the gracious help given by the Holy Spirit are many, and often come from those whose lack of educational advantages

makes study apart from His aid difficult indeed. There is, therefore, no reason for the weakest missionary to yield to despair, but rather a call to press on in faith and hope. One by one the characters will become familiar to the eye, the strange sounds to the ear, then the voice will bend to its work, and grow flexible enough to reproduce them. By-and-by the vernacular phrases used in household life will connect themselves with the exquisitely simple language of the Gospels, and in some hitherto incomprehensible sermon a word here and there will stand out as familiar. Later on, every use of the vernacular within the student's hearing will raise problems of grammar and construction which cannot yet be solved ; but that distracting stage will be left behind in its turn, and at last, long last it may be, the rejoicing missionary will find that he really can follow the general drift of what is said. Meantime, side by side with a patient, prayerful study of the course set for his language examination, the missionary will have learned the wisdom of making use of each new fragment of knowledge by speaking to the natives, even if many conscious blunders in doing so should humble his pride. The study of grammar and the colloquial use of the vernacular should be carried on simultaneously ; it is a temptation to missionaries of scholarly tastes to neglect the latter until they have mastered the former, and the result is seldom good.

To many missionaries the language examinations are scarcely less dreadful than the language itself. Many a discouraged student believes that progress would be more rapid without them, and sends a plea for exemption to the authorities at home. Such pleas, unless based on very unusual grounds, are generally refused, though extension of time is given in cases where valid reasons, such as long illness, or undue pressure of other responsible work, can be shown. Gladly would the language examinations, or aught else that laid a heavy burden upon brothers or sisters in the field, be abolished, if it were not essential for the well-being of the work that they should be maintained. In no other way can adequate study of the vernacular be insured, and without that, as has been shown, efficient service is impossible. After all, it is not the language examinations themselves which are so alarming, as the light in which they are looked at. It is no dishonour, though it means a sad delay, to fail at the first attempt, if faithful, full-time study has been prayerfully given. The missionary who has honestly, in the sight of God, done his very best, need not quail before the questioning of a few fellow-missionaries, who are just as desirous of his success as he is. While they dare not lower the standard required for a 'pass,' they will not judge harshly, or report harshly, upon a failure, if it be no fault of his. As a matter of fact, those missionaries who most dread the examination are

often those who do best in the end, so the suffering has been needless loss. Each missionary, and specially the women missionaries who are less used to formal tests of knowledge than are the men, will do well to seek a quiet, restful spirit as the examination time draws near. More marks are lost by fear and fret, with their consequent headaches and brain exhaustion, than by real inability to answer the questions asked, or to translate the selected passage. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee,' is a promise which holds true; even for missionaries at language examination time.

Two further points call for mention here. One is a need for caution. Care and common sense in matters of health are very necessary during the period set apart for language study. Due exercise should never be neglected, nor adequate time for sleep curtailed. To work on after headache has begun is unwise, for it is apt to confirm and increase it. The study of complex characters by artificial light is apt to impair the eyesight. Protracted study should not be continued if it has any ill effect, even a ten minutes' break and change of thought may save from overstrain.

The final point is not a caution, but a call. While it is true that the Lord graciously makes much use of missionaries whose language knowledge is imperfect, He can make more use of those who really press on, and are not satisfied with

anything short of proficiency and fluent speech. The passing of the final examination in a Mission is only the starting place, not the goal for this. There is a wide difference between an address painfully translated by the speaker into an unfamiliar tongue, and one which is *thought out*, as well as spoken, in the vernacular. By ceaseless prayer and pains a missionary may penetrate into the very depths of a language, and use them as channels for the message of God, either in translational work or in personal teaching. And it is well worth while. It is the old call, 'Excelsior.' Who will press onward, not for glory's sake, but for the love of souls?

CHAPTER XI.

NATIVE CHARACTER AND THOUGHT.

Scripture light on pride of race—Underlying diversities—Close knowledge of people essential to Missionary influence—The presentation of Christian truth—St. Paul's example—Adaptability not Compromise—Native customs and how to meet them—Attitude towards non-Christian creeds—Faith braced by impossibilities—Need for careful study—And for tolerance of speech—The danger of comparisons—Paramount claims of Christianity—Its origin—The sole revelation of God—'Sacred books' and the Bible—Its inspiration and *ex*-spiration—Philosophy no substitute for faith—The outworks and the citadel—Not Christian truths, but Christ the Truth.

THERE are three teachings of Holy Scripture which are needed as a sure foundation in any consideration of the subject before us now. Firstly, all nations are alike *in origin*, being the outcome of the creative will of God, 'who giveth to all life, and breath, and all things; and hath made of one blood all nations of men' (Acts xvii. 25, 26). Secondly, all nations are alike *in their fall*, for when the Lord looked down from heaven upon the children of men the judgment was uttered, 'They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one' (Ps. xiv. 2, 3; Romans iii. 10-12).

Thirdly, all nations not only share alike in the propitiatory work of Christ (1 John ii. 2), but by virtue of the incorporation of all believers into Christ Jesus become actually one in spiritual reality, for in Him there is neither Jew nor Greek, Barbarian nor Scythian (Gal. iii. 28 ; Col. ii. 11 ; Romans x. 12). Thus, accepting the truth of a common Source, common Sinfulness, and a common Salvation, what room is there for boasting? Surely it is excluded, and pride of race is plainly seen as a sin against the common brotherhood of man, and therefore against the common fatherhood (in the creative sense) of God. Thankfulness there may and should be in the missionary's heart for signal mercies given to his own nation, and racial characteristics which may be of the best, but humble gratitude to the Giver of every good and perfect gift would be ill expressed by words of self-sufficiency and acts of pride. Not until the new missionary has been thrown among people of a weaker race will he realise how subtle this temptation is, or how he will need to keep before him the question of 1 Cor. iv. 7, 'Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?'

But while seeking to stand in true brotherhood beside those of every race, the missionary must expect to find wide divergence in thought and

character between those amongst whom he has worked at home and those to whom he is sent abroad. He will find a difference in natural characteristics, in underlying motives, in mental working, and in the whole ideals of life. At first all may seem plain and simple, but presently he will learn that he has deceived himself, and that there are multitudinous complexities beneath the surface of which he has never dreamed. None the less it is important that every missionary, whether man or woman, should prayerfully and patiently aim at a real understanding of native character and mind. To attempt this from a critical or unsympathetic standpoint is useless; 'knowing' a man does not mean merely or even mainly knowing his faults and weaknesses. The Master who 'knew what was in man,' ever sought for and dwelt on what was best, while seeing with eyes of perfect holiness all that came short of the glory of God. It is noticeable that those missionaries who have had the closest knowledge of the peoples around them are those who have exercised the widest and most lasting influence in the Mission-field. The new missionary who seeks to follow in their footsteps may be often perplexed and sometimes discouraged, but to him also in due time the sealed book will be opened and the secrets of mind and heart be revealed. From the first it is probable that those to whom the missionary goes will be more conscious of this inner

difference than he is. It is their common argument against the world-wide claims of Christianity 'Your religion is good for you, but we are different, and ours is good for us.' They cannot understand the white man, he does not understand them, and so they discount his words, and lose the stimulus which his life should give. Happy the missionary who by the grace of God surmounts this barrier, and teaches the people to believe that he and they are one in nature and in need, and may be one in Christ Jesus.

The missionary will find growing knowledge of native character and thought a help in his effort rightly to present Christian truth to the people. Here the example of St. Paul cannot be too closely studied or too prayerfully carried out. He united in his method the maximum of mental flexibility and the maximum of doctrinal inflexibility. 'For the Gospel's sake,' and with the burning desire that he might 'by all means save some,' he became as a Jew to the Jews, as without the law to them without the law; and, more striking still, this man of dominant vigour and flashing thought could write: 'To the weak became I as weak that I might gain the weak' (1 Cor. ix. 10-23). He could perceive, and in a sense adopt, the standpoint of each, developing points of likeness rather than divergence, until, feeling him to be one of themselves, they were ready to hear his words. It is remarkable that the

epistle that thus gives the strongest teaching in Scripture in favour of *adaptability* should precede it with the strongest teaching against *compromise*. 'Christ sent me. . . to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect. . . we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. . . I determined not to know anything among you save Jesus Christ and Him crucified' (1 Cor. i. 17, 23; ii. 2). St. Paul was no advocate for the 'reservation of doctrine' (Acts x. 26, 27). He sought to get to the heart of the people by identifying himself with them; then he taught them the very heart of God's truth, identifying himself with it. Well might he in the same epistle write 'Be ye followers of me, even as I also am of Christ' (1 Cor. xi. 1). Further examples of his method may be found in the sermons recorded in the Acts and in various passages in his epistles. Exquisite illustrations of the tenderness with which the Master Himself also fitted His message to the capacities and circumstances of His hearers abound in the Gospels, and will continue to humble and guide the worker abroad as they have so often done at home.

Careful study and consideration will be needed if the new missionary is to maintain a right attitude towards native customs in the land where he works. Some of these will be quite harmless, dealing only with the ordinary courtesies and

conditions of life, and entirely free from any moral or idolatrous taint. Such customs a missionary will do well to allow, and even to adopt under certain circumstances. They may be irksome, as for example is the excessive etiquette of the Japanese, but if they help towards the one great end, it is not well to neglect them. Indeed to do so would often, especially in the case of women missionaries, cause misunderstanding. To wear a large-patterned dress in Japan, or a tight-fitting one in certain parts of China, or to appear wholly unveiled in one or two Moslem lands, would go against the customs and feelings of all respectable native women, and would involve the woman missionary in needless reproach. There are other customs, again, which while distinctly undesirable in themselves, appear to be temporarily necessary because of the general condition of things ; the seclusion of women in zenanas is a case in point. Here a middle course is the wise and Scriptural one. To endorse or adopt the custom would be against the principles of the Gospel. To assail it openly and directly, and to clamour for its widespread breach, would be gravely unwise. The true attitude towards such customs is that taken in the New Testament on the question of domestic slavery, then in vogue. No revolution is suggested, but *revolutionary principles* of love and liberty, of the equality of bond and free, are proclaimed, until the power of truth undermines the

error, and the ancient edifice of custom crumbles to the ground. The same thing is being done to-day in the Mission-field, and the same result is being produced. A third class of customs meets the missionary in every land, and harasses him and his little flock. These customs are in themselves immoral, or else connected more or less directly with false worship or open idolatry. In those lands where British rule has sway, inhuman and openly immoral customs are somewhat restrained, but even there a painfully large number may still be found which are contrary to the law of God, and directly hurtful in themselves. To these, in most cases, the people cling with strange tenacity, resenting bitterly any interference. Oftentimes the weaker converts are sorely tempted to revert secretly to them, should any special trial arise to cloud their faith. Against such evil customs as these the missionary will be called to fight a fight of faith. In uncivilised lands, his very presence will tend to shame the worst of them ; in lands of effete civilisation those that work most evil will be already hidden from sight, though exercising in secret baleful power. It is needful not only to know what these customs are, but also what lies beneath them. Sometimes a true instinct prompts them, though it is wrongly interpreted and misapplied. Sometimes they are based upon absolute ignorance. Sometimes they seem to have a root of unmixed evil. Sometimes

they are founded upon an old saying in one of the religious books. The missionary who has some knowledge of their origin can seek fundamentally to deal with that, while at the same time combating the actual observance of the customs themselves. A due knowledge of native custom and its power will specially aid the missionary in dealing with inquirers whose sincerity it is needful to test, and in shepherding fresh converts on whom special assaults are being made.

The attitude which a missionary takes towards non-Christian faiths will in a measure govern the nature of his service. In some Mission-fields, the religion of the people is only a shapeless mass of superstitions and idolatry, scarcely systematised or defined. A vague consciousness of relations with the unseen world, peopled oftentimes with objects of fear, and a shadowy belief in some future state, may be the only remaining rays of primeval light. In other Mission-fields, notably in the East, the missionary comes face to face with faiths which, far from being shapeless compounds of ignorance, superstition, and sin, are elaborate philosophies highly systematised, and not only defined in the ancient writings which inculcate them, but welded into the veriest details of the daily life of the land. Before these systems, with the one exception of Mohammedanism, Christianity (if viewed apart from Judaism), appears of recent date. Is it dangerous for the missionary to think of these

things? May they not weaken faith? Not one whit. True faith is braced, not hindered, by facts like these, and never more manifests its heavenly origin than when facing impossibilities—with God. Believing that in Christianity alone is to be found the world-wide message of a living Triune God, Father, Son and Spirit, enshrined in ‘living oracles’ which tell of a ‘living hope’; believing that no principality or power, or system, or creed can lift up its head against the mightiness of God one moment longer than He allows; believing that His Kingdom ‘cometh not with observation,’ but is like a seed containing life, embodied in seeming insignificance; believing further, that God Himself is working in and with the least and weakest of those who face these strongholds in His name—where is there room for fear? History likewise strengthens faith; we recall the helplessness of early Christians before the Pagan faiths of Greece and Rome, yet where now is a voice raised in honour of Jupiter or Mercurius or a knee bowed at Diana’s shrine?

With the certainty of final victory in his heart, the missionary will be prepared to give careful study to those systems which his message is to supplant. Each of them will be found to hold some broken fragments of the eternal truth of God. Thankfully will he ‘take forth the precious from the vile,’ knowing that each such thought will help him to find some common starting point, as did St. Paul at Athens, from which to lead on to Christ.

While noting also the falseness or effecteness of the philosophy, the meagreness of the moral teaching, the absence of any offered power towards the attainment of even low ideals, and the darkness and bondage of the lands where this creed prevails, he will in talking with thoughtful natives abstain from harsh invectives against their creeds, nor will he turn into ridicule that which is sacred to them, however grotesque and foolish it may be in his eyes. Avoiding mere assertions, he will seek to illustrate by comparison the difference between their teachings and those of Christ, giving credit, where he can, for sincerity, as did St. Paul in the Areopagus (Acts xvii. 23). It has well been pointed out also that while the teaching of St. Paul at Ephesus was so powerful as to imperil the silver-smiths' craft, the town clerk was able to testify concerning him, 'These men are neither robbers of temples nor blasphemers of our goddess' (Acts xix. 37, R.V.). Where the popular form of religion has degenerated from the teachings of its founder, he will be wise frankly to recognise the fact, and seek to be prepared to show not only that the current practices are evil, but that the best form of non-Christian faith cannot stand for a moment beside the standard of Gospel truth.

But while thus, with breadth of view and tolerance of speech, dealing with thoughtful men of other creeds, there are two dangers of which the missionary will do well to beware.

Firstly, it is neither right nor safe to weaken the Christian position by comparing Christianity and non-Christian faiths as if they had a common origin, and were only differentiated by the fact that one is purer than the others. The Christian missionary does not merely offer a *better* revelation of God, he brings knowledge of the only direct and sufficient one, which supersedes the claims of every other religion, not merely by moral superiority, but by the paramount majesty of its origin. God has given none other name under heaven than that of Jesus Christ wherein men must be saved. Other religions are like weak pleading hands, defiled with earthly things, stretched upward, moved by the innate craving of the human heart for God ; Christianity is the mighty hand stretched downward in response, to draw man upward into fellowship with God. It is not merely the purest cry of man for God, but the Divine answer to that cry. It is the final revelation which God has given to those created to know Him, and is the only means by which He can be known. Not one jot or tittle of this unique and lofty claim can the missionary for one moment abate. The same holds good in any comparison between the Christian Bible and the 'sacred writings' of other faiths. The inspired Scriptures differ from them not only in degree, but in kind. Moral superiority there unquestionably is, but the real difference lies deeper far. These other 'sacred' books may voice in parts the desire of men for

God, and may express the highest truth seen by some earnest soul, but the Bible claims to contain the divinely imparted revelation of the full truth of God as at present required by man, and to come from Him to the whole world as a direct and binding law. The slightest reservation of teaching concerning its inspiration, or of claim as to the unique power of its *ex-spiration*—its living voice to living men—is instantly seen to be impossible for any true teacher sent from God.

A second danger, familiar to all who have been much in contact with educated non-Christian men, is that of becoming so enamoured of the intellectual and philosophical aspects of the subject as to risk losing faith in the power of the simple preaching of the Cross of Christ. While wise and temperate argument may do much to remove difficulties, a man who is *convinced* of the truth of Christianity needs yet to be *convicted* of personal sinfulness by the Holy Spirit, and truly *converted* by a personal entering into the benefits of the atoning death of Jesus Christ. Reason, after all, is only an out-work of the citadel, though it is often one from which conscience and heart can most effectively be assailed. The missionary who seeks to win souls for his Lord will need ever to keep foremost in his teaching not merely Christian truths, but Christ the Truth. It is by the simple proclaiming of Him who bare our sins in His own body on the tree that non-Christian men will be drawn on through

the region of intellectual assent into personal allegiance to Christ. An educated Japanese gentleman and an Ainu fisherman, an Indian graduate and a Punjabi villager, an intelligent Muganda and a degraded Heathen from the Niger need varied *mental* dealing, but it is 'with the heart' that each man can alone believe unto salvation. And there is no message for any sinning human heart, of any race in any land, but that of the Cross of Christ, brought home by the Holy Spirit's power. That missionary is truly faithful who seeks to take the shortest road to the very centre of things.

Here, too, is a message of strength and comfort for those missionaries who feel that the philosophies of non-Christian creeds are beyond them, and are diffident of their power to reason with subtle minds. Beside the fact that many creeds have no philosophies, and that in many Mission-fields men's minds are dull and slow, there is this other greater fact, that *everywhere* the Gospel preached simply, under the guidance of the Holy Ghost, is the power of God unto salvation. Whilst every mental gift can be employed in the cause, the Lord has need of the simplest evangelists too, instructed in the Word of God, and fired with love for souls. There is not a Mission-field in which He cannot use and honour such, if instead of seeking 'excellency of speech or of wisdom' they work 'in demonstration of the Spirit' and of power.'

CHAPTER XII.

WORK AMONGST NATIVE CHRISTIANS.

The Church and the World—Two dangers and their safeguard—Phrase ‘Native Christians’ disliked—Its proper use—Numerical comparison of native and foreign workers—Grace not hereditary—‘A Chinaman remains a Chinaman’—On ‘making allowances’—Parallel with early Christian churches—What St. Paul thought—His personal attitude—Native colleagues—Deliberative work—Self-governing, self-supporting, self-extending churches—Preparation of workers—Education of Christians—Pastoral work.

THE redemption of our fallen race was wrought out nineteen hundred years ago by the incarnate Son of God, who left the proclamation of His finished work to a Church consisting of men and women, themselves redeemed by Him, and empowered by the gift of the Holy Ghost to be witnesses unto the uttermost parts of the earth. The Christian Church to-day, gathered out of many nations, stands in direct succession to that little band, sharing alike in the commission and in the power whereby it may be obeyed. With the first Advent behind, and the second Advent still before, the Church of the living God looks out upon a world still lying in great part ‘in the Wicked One,’ and hears again the waiting Saviour’s words,

‘ This gospel of the kingdom shall be preached in the whole world for a testimony to all nations ; and then shall the end come ’ (Matt. xxiv. 14). Thus the ‘ blessed hope ’ of His ‘ glorious appearing ’ is closely linked with the Church’s obedience to His last command. What mighty issues are involved in missionary work !

This broad and wondrous thought of the commission of the Church, all down the ages, and in every land to-day, to evangelize the world, is one that should be present to every missionary’s mind. It will counteract the inevitable tendency of the pressure of personal service to narrow the sympathies and confine the outlook of a new worker to his own Mission station with its special conditions and needs. Missionary literature carefully read will lead up to intelligent knowledge of the progress of the whole army in which the missionary is but one recruit, to kindly appreciation of the methods of other Missions or Societies, and to heart-felt intercession and thanksgiving for the whole missionary work of the Church of Christ. Thus the cry, ‘ I, even I only, am left,’ which may come in time of isolation and strain, will be hushed by the remembrance of the ‘ seven thousand ’ unseen fellow-witnesses to the Lord.

There are two other points of danger which this same thought of the whole Church for the whole world will safeguard. Earnest men have seemed to think, or have spoken at times as if

they thought, that their own National Church must be wholly reproduced in form in those Native Christian Churches which arise through God's blessing upon missionary work. The result of adopting this view would be to place ecclesiastical order upon the same level as apostolic doctrine, and to lay upon infant Christian communities a burden greater than they could bear. Others have spoken as if the work of evangelization depended mainly upon the Anglo-Saxon race. This would limit the responsibility of Native Christians with regard to the highest duty and privilege of all true members of Christ. When the Lord 'writeth up the people,' men from Rahab, or Babylon, or Philistia, or Tyre, or Ethiopia, who have been spiritually 'born' in 'Zion,' inherit equally with men of a dominant race the missionary commission of the Church. In the one case it is the Church as a whole in the simplicity of its essentials, in the other the Church as a whole in the entirety of its membership, which is needed for the whole world.

And now we turn to consider briefly work among Native Christians in the Mission-field.

The phrase 'Native Christians' is sometimes disliked by those to whom it is applied, mainly because the word 'native' in non-missionary circles frequently bears with it a tinge of inferiority and reproach. Rightly understood, the term is unobjectionable. All Christians are 'Native Chris-

tians' when in their own home-land, whether it be Great Britain, or Africa, or India, or China, or Japan. The Indian gentleman who wrote, after attending an undergraduates' gathering at Cambridge, 'All present were natives except myself,' used the phrase in a strictly accurate sense. None the less, where there is any feeling against it, the missionary will do well to avoid its use, substituting a geographical adjective, such as Indian, African, Chinese, Japanese. In this chapter we are compelled to use it, as there is no other all-inclusive term.

New missionaries frequently have their thoughts so full of the Heathen, that they form inadequate ideas of the importance of the Native Christian bodies, and fail to remember the numerical relation of Native Christian workers to the foreign missionary staff. Granted that each African, Indian, Chinaman, Japanese, or native of any Moslem land can, when taught of God and empowered by the Holy Spirit, do at least as much towards the evangelization of his own land as can an Englishman, a careful study of the statistics of Foreign Missions will show that without any doubt the shortest way, if not the only way, to the Evangelization of the World, is through the agency of Native Christians.

This is not the place for a detailed consideration of the condition of the Native Christian Churches of to-day, but rather for practical suggestions as to work among them. . But there are

some simple considerations which may be useful correctives to hasty unfavourable generalisations.

Firstly, Native Christians who are mere professors, so sadly common in England, are not unknown in the Mission-field. The children of truly Christian parents, whether European, African, or Asiatic, do not inherit grace by nature, but need a personal experience of the Divine in-working for themselves. And in the Mission-field, as at home, there are backsliders within the Church, who, after an open confession of faith, have either turned back altogether, or turned aside, thus crucifying the Son of God afresh and putting Him to an open shame. This weakness within the fold has been the greatest danger to the cause in every age and in every land, and is so still. Secondly, there is sound wisdom in the words of the great missionary who said, 'Remember that when a Chinaman becomes a Christian he does not become an Englishman.' Racial characteristics, inherent weaknesses of nature, remain to be gradually dealt with, even after grace has renewed the heart. Thirdly, we expect allowances ourselves, and make them for others, if surroundings and circumstances have been peculiarly trying. How much more do our Christian brethren and sisters in Mission lands need such? The greatest darkness round us is only as twilight to theirs. They are on the Enemy's ground, 'sore let and hindered.' Many of them have less light, less knowledge,

less help. God forbid that we should judge them in their need ; let us rather in loving tenderness hasten to their aid.

The missionary who desires a true and balanced view of Native Christians, their temptations and possibilities, and the attitude he should assume in his work among them, must study the Epistles, especially those of St. Paul. The entire accuracy of the picture, with its heavenly lights and earthly shadows, is startling to any one who has looked upon the Mission-field with thoughtful eyes. Every temptation which assails, every sin which conquers the men and women drawn out of Heathenism to-day, was known and mourned over in the early Church. Plainly and explicitly does the Apostle touch upon grievous moral sins which ought not to be 'once named' among 'saints,' clearly does he teach concerning drunkenness, lying, dishonesty, debt, and various forms of extortion ; he points out and rebukes the tendency to conform to forsaken rites, to enter into marriage with unbelievers, to indulge in undue litigation. Inertness and dependence on others are censured, self-help and honest industry are extolled. Something nearly akin to 'caste prejudices' is discussed, and condemned as opposed to the 'faith which worketh by love.' Errors both in doctrine and practice have crept in, and need to be expelled. In fact, careful study only confirms the conclusion that the Apostle faced much the

same condition of things, on the darker side, as we have to face to-day.

A deeper lesson may be learnt from the Apostle's method of dealing with the faulty Native Churches in his day. When he touched most plainly upon evil and sin he never failed to feed the people with the meat or milk of the Word, as they were able to bear it, and with a spirit full of faith and hope, he ever unfolded glorious spiritual possibilities before them. Even in his first letter to the Corinthian Church he states his belief that they are 'called unto the fellowship of His Son,' and desires that they 'may be blameless in the day of our Lord Jesus Christ.' The fact that open sin and sore temptation beset them seemed all the more reason why they needed the fullest truth of God. It is striking to find that the wonderful promise of the indwelling of the living God, in 2 Cor. vi. 16, is set between a caution as to intermarriage with unbelievers, and an exhortation to the cleansing of the flesh and spirit from all filthiness. As in nature the antidote to a poison-plant is said to grow beside it, so in the Epistles we find a truth of grace springing up as the antidote to each deadly evil. Happy will be that missionary who, living himself in the fulness of the gospel of Christ, learns to gather these leaves from the Tree of Life, and apply them to the wounds of the Churches in the Mission-field.

A further lesson, deeper still, may be learned from the personal attitude which lay behind the Apostle's letters and words. He loved those amongst whom he worked with an unspeakable tenderness and depth. He ever approached them with confidence, not with distrust. He prayed for them unceasingly, and taught them that he depended on their prayers. Their weakness and need drew out his sympathy, so that 'as a nurse cherisheth her children' he was gentle among them. He could write, 'I seek not yours, but you . . . I will most gladly spend and be spent (*spent out*, R.V. Marg.) for your souls' (2 Cor. xii. 14, 15, R.V.). The missionary who takes the same attitude and gives the same teaching may hope to see some measure of the same result as did the Apostle Paul.

A peculiarly tender link will bind him to the souls whom he is privileged to win for the Lord. He will be prepared for any personal sacrifice to ensure the welfare and safety, both of their bodies and souls. Yet knowing that even to Apostles converts became unduly attached, he will watch lest for one moment he should stand in the place which belongs to the Saviour, and thus hinder the growth of the soul. Should duty call him to leave his little flock, he will gladly entrust them to the Lord without fear, and go forth alone. Or should the needs of another station call some loved convert and fellow-worker to go and fill a post, the

true missionary will gladly suffer loss, and hasten to train others to be in like manner sent forth.

Among the fellow-workers of the new missionary there are almost certain to be Native Christians. Some of them may be pastors in responsible charge, to whom he will be as a younger brother in the Lord. He will fully recognise any office committed to them, and be careful not even to seem to interfere. At the same time he will not stand aloof, but will, in a simple, kindly spirit, render such loyal help as he can give. Sooner or later the new missionary may be called upon to supervise the work of native colleagues. Here again a spirit of Christian brotherliness is needed. Such a new missionary, while adhering to C.M.S. rules and methods, will seek, by sympathy and patience, to *lead*, rather than to *drive*, endeavouring the while to set such an example of holy self-denial and unstinted service as may make manifest that he expects from others only what he renders himself. Further, he will seek close spiritual touch with every colleague, however subordinate his work, basing all co-operation upon united prayer, and seeking to deepen and quicken the spiritual life of each. If it should be his painful duty to find fault, or even to suspend from office, he will only do so after much prayer and in the spirit of meekness, remembering the difficulties which may have surrounded his erring helper, while not daring to lower the standard or to pass lightly over wrong.

Should he share in any deliberative work with native brethren who are not naturally inclined to associated work and shrink from it, he will resolutely resist the temptation to hasten decisions by any manifestation of his own vigour, but will seek to develop and guide the latent powers of his colleagues, so that one day they may be able to carry on such work among themselves alone.

There are many branches of work among Native Christians in which the new missionary may look forward to taking part, except he be attached to a Mission where the main responsibility for this has already been transferred from foreigners to natives. He will best prepare himself by seeking wide and deep views of the whole subject, and a strong divinely-given purpose to face its possibilities and difficulties with a steady heart. Pessimists will tell him the work is hopeless, optimists will tell him nothing needs to be done. Truth, as is usually the case, lies in neither extreme. The great end in view is that of helping the Native Christians to build up in due time and in every land a self-supporting, self-governing, and self-extending Church, on the lines of Apostolic doctrine and practice. The upbuilding of solid Christian character, the implanting of living principles that will result in continuous practice, the stimulating of endeavour, the guiding of the first yearnings to independence, the checking of what looks like liberty, but is license, the gentle, faith-

ful, holy watching over the beginnings of things, the tender, sorrowful undoing of things wrongly begun, and then the glad standing aside in sympathy and prayer when no longer needed—this is work which angels might envy. Yet it is work in which each missionary who undertakes any kind or measure of service amongst Native Christians has a more or less conscious share. Well is it for those who have spiritual vision to see the whole of which their labour is an infinitesimal part! It is indeed, a cure for discouragement; for

‘Who recks the short recession of a wave
In the strong flowing of a tide?’

Three kinds of work among Native Christians must be briefly touched on here.

1. There is the definite preparation of workers in Divinity Schools, in Preparandi Classes, in the training of catechists, male and female teachers, and Bible-women. Too much time and thought and prayer can never be spent on this work. See the place which the Master gave it in His busy life on earth, and note that through the inworking of the Holy Spirit His faulty disciples did greater works than He. Said a great Scotch divine who had been called from active ministerial service to the work of training students for the ministry, ‘I used to bear cups of cold water myself, now I am *laying waterpipes*.’ Beside the wondrous privilege of such work lies its responsibility. The missionary who undertakes it ought to be able to say (though he

would never say it), 'Be ye followers of me, as I also am of Christ.'

2. There is educational work, ranging from the simplest possible schools for the sons or daughters of Christian villagers up to high-class schools and colleges where boys and girls of better-class Christians can receive a thorough education. What will be said in the next chapter about schools for non-Christians applies here also in the main, but the responsibility and privilege of the work are even greater. From these younger Christians the workers of the future and the parents of the next generation will spring ; if they are impregnated with a healthy, vigorous Christianity, suited to equip them for the duties of their own station in life, what grand results must ensue ! If they are trained to be teachers of others, how far the influence will spread !

3. Nothing short of uplifting the whole level of faith and life in any Native Church will suffice for its true advancement. To this end, a clear recognition of the sanctity of the Lord's Day, as a time set apart from secular occupations and unnecessary travelling for the worship and service of God, is urgently needed, and the importance of Church discipline, of public worship, of the reverent use of the sacraments, of pastoral visitation, of gatherings for mutual edification and prayer, of efforts to elevate home life, and of family worship, will require to be maintained. Hence, also, all Church members, whether men or

women, should be carefully taught to realise their responsibility towards the spread of the Gospel, and be encouraged to take an active share, by gifts, by prayer, by personal service, in missionary work. In many places this work of training and developing the converts devolves upon ordained members of the Native Church, in others it is intrusted to foreign workers. That it should be done efficiently and in the power of the Holy Ghost is of vital importance everywhere.

One word, in conclusion, as to the spirit in which this great work should be faced. It would be easy, did the missionary allow himself to brood over his own weakness, the fewness of his colleagues, the apathy of the Native Christians, the grossness of the sin and darkness round him, and the strength and subtlety of the Enemy, to sink into discouragement or despair. But the Master whom he serves is the God of Hope, and wills that His servants should 'abound in hope through the power of the Holy Ghost' (Rom. xv. 13). In the Mission-field it is needful to learn that hopefulness is not so much a characteristic as a grace, to be sought and obtained from the God of all grace. The trials, the delays, the disappointments are but stepping-stones to the triumph that shall surely be. The missionary who would be strong and brave, and endure to the end, must learn not only to work in faith and labour in love, but to remember ever that 'now abideth—HOPE.'

CHAPTER XIII.

WORK AMONG NON-CHRISTIANS.

Missionary methods—The central aim—The common equipment—
 Evangelistic work—Individual work—Educational work—Its
 ‘Results’—‘Put Christ in the forefront’—The Bible lesson—
Bonâ fide education—Good discipline—Moral tone—Physical
 development—Personal talks—Medical Missions—Adaptability
 —Efficient work—Local and general needs—Success a peril—
 Work limited by spiritual possibilities.

PART of this subject having been already dealt with in previous chapters, it will be most helpful here to comment on various methods of missionary work among non-Christians.

Behind the diversity which characterizes these methods there lies a unity which must never be overlooked. The one great problem before each missionary worker, whether foreign or native, is how best to gain entrance for his message to the heart and conscience of sinning men, and straight on towards this one central point does each true method bear. Only so much of method as is essential to this access is necessary or justifiable. The surest, swiftest way to the centre is the only one to take, for ‘the time is short.’ As in its ultimate end all missionary work is alike, so in the

great fundamental equipment for it all missionaries stand on common ground. The schoolmaster, the doctor, and the nurse are not commissioned to educate or to ameliorate social and bodily conditions, but to go into all the world and themselves preach the Gospel, endued with the power of the Holy Ghost to be witnesses unto Christ, using their technical knowledge as a means towards that end. In many parts of the Mission-field to-day, without the use of varied methods thousands now within the reach of the Gospel would be wholly untouched. It is therefore right to use them, keeping them in their proper place.

Little need be said here of detailed methods of purely evangelistic work. Only knowledge of the Word of God, knowledge of and love for the people, and knowledge of the vernacular will enable the missionary to gain and hold the attention of casual audiences in bazaars or village streets or preaching rooms. While the counsel and example of senior missionaries will be valued, his best teacher will often be a whole-hearted native colleague, whom from the first he can strengthen with his presence and his prayer. And, later on, his greatest privilege will be to lead a band of native evangelists out to such work. Specially trying will be the shallow and even blasphemous questions often asked by hearers. Where these seem to spring from a desire for knowledge, it is well to answer them temperately and lucidly ; where they are idle or

premeditated interruptions, it is often best to ignore them altogether. There is a peculiar solemnity attaching to this sort of work. In many cases the preacher's words are the first and only message from God to a man. The opportunity may be momentary, the result eternal. What preparation and prayer are needed, and what living faith in the presence and co-working of the Holy Spirit Himself! How little a mere torrent of eloquence will effect, but how much may spring from one seed of the Word of God received into an honest heart! Women missionaries, especially in rural districts, will, in addition to house-to-house visitation, have their share in this privileged work, by gathering their non-Christian sisters into a courtyard or some secluded spot, and unfolding to them the love of God in Christ.

But collective work is only a part of evangelization. Out of such gatherings will come individual work, for which every evangelistic missionary should be ever on the alert. To this end, much should be sacrificed to ensure accessibility, and every effort made to secure privacy. The missionary will do well to receive gladly all who come to him, and to go individually to those willing to receive him. Like the Good Shepherd, he will face even the thorny wilderness to seek even for one sheep, and 'until he find it' faith and patience will not tire. Long years of prayerful watching may *seem* to result in

failure in some special case, but God sees more than man, and many a gathered soul is the unknown result of individual work.

The inner side of educational work in the Mission-field is the same as that of evangelistic work. But in it individual souls are *approached* through the avenue of the mind. This is not the place either to defend or to eulogize Educational Missions. We can only stay to point out the glorious possibilities of the work, and to make a few suggestions to new missionaries entering upon it. Instead of passing contact with idle crowds, and a hasty presentation of truth to adult minds steeped in ignorance and debased by continued sin, the educational missionary has daily opportunity of presenting the fullest truth to pupils whose minds are still flexible, whose moral nature is comparatively pure, and who are generally inclined to listen and to learn. Not only do the pupils in Mission schools hear and commit to memory the Word of God, but they are obliged to see the reality of a Christian life. This must result in the breaking down of prejudice, and slowly but surely remove misunderstandings. And as the sons and daughters alternate between a Christian and non-Christian atmosphere, they bear back with them into their homes some of the 'good tidings' which they have heard. In estimating the 'results' of educational Missions, only a small part of the real total falls under the head of actual baptism in the schools.

There are numbers of pupils, both boys and girls, who are true believers in the Saviour, but whose baptism is impossible while they are under age, and of the adult converts added to the Church each year a large number have received their first impressions in Mission schools, though apparently untouched at the time. A heathen man or woman who has never been taught the living Word can only be stirred to vague unrest and longing by the separate working of the Spirit of God, whereas a Heathen who has portions of the Word of Life imbedded in his memory from childhood can be by the operation of the same Spirit led to Christ. Thus looked at, all teaching of the words of Scripture is the storing up within a soul of a vocabulary through which the will of God may through the Divine Spirit be at any time expressed without the agency of human voice. 'My word . . . shall not return unto Me void' (Isa. lv. 11).

The following practical suggestions may be of some use to new missionaries entering upon educational work :—

1. *Put Christ in the forefront.*—He claims from His missionary servants the first place in the heart, the first hour of the day, the first or best lesson in the time-table, and the Headship of all the work. His should be the pervading personality and the controlling will. Whenever the foremost place is self-emptied, He comes to fill it. When Jericho is faced, it is well to abdicate as Joshua did, and ask

‘What saith my Lord unto His servant?’ (Joshua v. 14). Such an attitude is the precursor of victory.

2. *Make the Bible lesson the best.*—It is the great opportunity of the day, for from it personal work should spring. Careful preparation, much prayer, and earnest purpose will ‘tell.’ Boys or girls are quick to see what comes from the heart. Detailed acquaintance with Bible history and verbal knowledge of doctrinal forms are valuable, but not enough. The missionary who in the power of the Holy Ghost teaches the life and death and words and claims of Christ, His present glory and His coming again, until mingled love and fear creep into little hearts, will in no wise lose reward.

3. *Let the Secular Education be thorough.*—Common honesty suggests this. A Mission school is not a trap for converts baited with a nominal education which they never get, but a *bonâ fide* institution in which good education up to an announced standard, whether low or high, is honourably given, together with clear and unhesitating Christian teaching. The parents know the two-fold purpose of the school, and if they submit to the part they do not like they ought to have the part they do. This often means study and toil to the missionary, but it is the price paid for the privilege of the work.

4. *Keep Good Discipline.*—While minds are being instructed characters need to be developed

and braced. Insufficiency of staff or the inertness of assistants often makes this a difficult task, but laxness is fatal in a Mission school. Every effort should be made to inculcate habits of instant obedience, orderly demeanour, punctuality and cleanliness. Punishment should be inflicted as seldom as possible, and never with any trace of anger. Good discipline without severity is the glory of a Mission schoolroom. If any public feeling in favour of right can be cultivated in the school, it will strengthen the missionary's hands.

5. *Watch over the Moral Tone.*—This is always difficult in school work. It is exceptionally so in Mission schools, where the home life of pupils is unsatisfactory and where racial characteristics are unfamiliar to the inexperienced missionary. A high standard needs to be combined with infinite patience and hope. Senior missionaries will be able to indicate matters needing special care. Friendly knowledge of native assistants is needful to make sure that they are helpers in moral influence. A tendency to jealousy and 'huffiness' will be fostered if undue familiarity or unrestrained demonstration of affection is allowed between pupils and teachers. Only the constant presence of the healthful Spirit of God's grace will suffice to keep the school atmosphere fresh and pure. Wherever there are dormitories, whether for boys or girls, Christians or non-Christians, special super-

vision will be constantly required. Neglect of this may bring disaster upon the school.

6. *Aim at Physical Development.*—This, judiciously used, is a help in girls' schools, and essential in boys'. Many moral evils can best be dealt with by strengthening a weak physique. Healthy games, indoor, and outdoor when desirable, calisthenics and drill will well repay the trouble they entail. It is *not* easy for a tired missionary to have to teach children to play !

7. *Be ready for Personal Talks.*—As at home so in the foreign field, an opportunity for close and faithful dealing with an awakened boy or girl may lead up to definite life-long decision for Christ. With patient tact and believing prayer the educational missionary will seek to generate a desire for such talks, giving up any other work to make time for them. He will bring to them glad remembrance of the will of God that none should perish, living faith in the Word of God which can make wise unto salvation, and an entire dependence upon the working of the Holy Ghost, by whom alone dead souls can be quickened into life and insuperable difficulties removed. While making the way *to* the Cross of Christ clear and simple, he will never seek to hide the pathway *of* the Cross from an inquirer's eyes. The force of the command to be baptized into the name of the Holy Trinity will need to be plainly taught, even though obedience to it may not yet be possible. Such a step might

mean persecution or even death for the pupil, and in some cases result in the removal of every other pupil from the school, but not one shade of hesitancy concerning its necessity when possible should be allowed. Obedience is our part, results are with God.

Turning to Medical Missions, we find that they use the *body* as a means of access with the Gospel message to the soul, and are a practical manifestation of the loving spirit of Christianity. The Divine Master Himself did works of healing when on earth. In many parts of the Mission-field, especially in Moslem lands, medical work is the best and almost the only means of opening fast closed doors and resisting hearts, and even where audiences can be had without it, it gives such full and tender illustration of all the blessings that the Gospel brings that it is a potent factor in the work. Those who go forth to engage in it may indeed thank God for the greatness of the trust committed to them. In addition to the general suggestions which apply to doctors and nurses as well as to all other missionaries, it may be helpful to record here a few items which medical workers will do well to add to their outfit when going to the field.

1. A large supply of adaptability and good humour will be necessary. Mission hospitals are sometimes trying to those fresh from working in home hospitals, where they have been accustomed

to every structural and sanitary improvement, fully fitted operating theatres, nicely furnished wards, a qualified nursing staff, a systematic dietary, and rigid rules which nobody breaks. The in-patients are sometimes no less trying. To diet them may be impossible, treatment may be interfered with by senseless customs tenaciously clung to, diagnosis may be complicated by their total inability to describe symptoms intelligibly, and the presence of friends who come to camp on the hospital verandah and prepare each patient's food may be a necessary condition of his or her continuance under treatment. Among the out-patients tests likewise abound, whether at the hospital base or in itinerating work. The man or woman who is a true medical missionary will have to learn to make skilful use of unskilled help, to devise a common-sense expedient to take the place of some missing appliance, and to be so calm and resourceful as not to be 'put out' by untoward incidents.

2. A store of wholesome professional pride should not be omitted. The temptation to 'let things go' because they cannot be ordered as at home should be steadily resisted, for the work of a Medical Mission should never be slipshod or careless, either in the department of the doctor or the nurse. Cleanliness will go a long way towards sanitation, discipline can be quietly and gently introduced as the work gets known and trusted

among the people, and it will be found possible, by using 'prayer and pains,' to have at least as good a percentage of successful cases as in the better equipped medical work at home. Failure in skill often means a closed door to the Gospel, therefore every possible effort should be made towards efficient work.

3. A word of kindly caution may be inserted here for those engaged in informal medical work without full qualification. Splendid results have been obtained by those who have wisely kept within the proper limits, and have only attempted the simple alleviation of ailments they understand. Until a sufficient number of fully-qualified doctors come forward this partial work must continue, for it is impossible to send away a throng of sufferers without some effort to relieve them; but it is needful that it be kept free from rashness and experiment, and confined to the cases in which it can work no serious physical harm.

4. A balance to weigh local against general needs is earnestly recommended to every medical missionary. With the present wide divergence between needs and supplies it is impossible to give adequate reinforcements or grants for extensions, or sometimes even for instruments or drugs. To make known the actual needs, after every possible economy has been effected, is the duty of those in charge of the work. If it is not the happy privilege of the Society to be able at once to supply

them, the medical missionary will gain comfort in the waiting time if he too can justly weigh the other claims, realising that it is possible they may outbalance his.

5. Above all others, the worker in a Medical Mission needs to start and continue with the prayerful determination to keep the spiritual side of the work foremost. The very success of Medical Missions is their peril from this point of view. Better to halve the number of in-patients and out-patients in every place, than to give efficient aid for the body without true medicine for the soul. To break down the prejudice of thousands and send the fame of Christian benevolence into villages hundreds of miles away is a glorious work, but it is more glorious to reach a lesser number and a smaller area with a full, clear, loving proclamation of the Gospel of Christ so given as to ensure attention and careful remembrance. The development of the Medical Mission should thus be governed not by physical, but by spiritual possibilities. The missionaries engaged in the work need special grace to enable them to resist the heavy pressure of work which would hinder doctor or nurse from being practical evangelists within the hospital wards, among the out-patients, and in itinerating work. Also the fresh claims of new patients coming in should not obscure the need of old patients who have gone back to their own homes. This following up by means of native

helpers, themselves ardent evangelists, and who can visit the former patients within a wide radius, is one of the most fruitful sources of blessing wherever it has been organized in connexion with medical Mission work.

The subject still unfolds before us, but enough has perhaps been said to show that each method has its own peculiar sphere both of opportunity and peril, and that all alike are only means to one great end, to bring the knowledge of the loving Saviour to a sinful, dying world.

The missionary will find that whatever his method may be, without love it will fail. Whilst sometimes there is much among heathen people to draw out natural affection, at other times there is much that is intensely repulsive to a sensitive spirit. Let no missionary feel discouraged if, in the early stages of his work, he feels it difficult really to 'like' the people, but let him never be satisfied until instead of that love which is the fruit of nature his heart is filled with that holy love which is the fruit of grace, and which, like the Heavenly Father's love, will flow out even to the 'unthankful and the evil,' and will not be repelled by ignorance and sin.

CHAPTER XIV.

THREE PRINCIPLES OF WOMEN'S WORK.

Women's work essential—The equal evangelization of the sexes—
 Women's work distinctive—Dangers of work amongst men—
 Women's work subordinate—A missionary, but a woman—A
 word on the other side—Women's work associated—Women's
 Conferences—Missionaries' wives—Opportunity, not authority.

AS every chapter in this book applies to missionaries of both sexes, there is no need for any lengthy discussion of women's work in the Foreign Mission-field as a whole, or any effort to prove the reality of such loving and self-sacrificing service.

That women's work is essential is recognised in our home land, where a large number of voluntary women workers are associated with two or three clergy and a few lay helpers, but the need is far greater in the Mission-field. There custom precludes male workers from many attempts to evangelize women, and in some places it is even undesirable for a clergyman to visit the women members of his congregation, or to prepare the female candidates for confirmation.

No Mission is rightly worked until the equal evangelization of the sexes is possible. Religion

has its stronghold in the home where the women hold sway, and unless they are reached efficiently the men will be hindered in their profession of Christ, and the children will be early steeped in bigotry and superstition. To do this work a large number of foreign women missionaries and native women helpers is required, for the women, owing to their seclusion in India and in Moslem lands, to their crippled feet in China, and to their down-trodden, overworked condition in Africa, and to their ignorance everywhere, must as a rule be sought out singly or dealt with in little groups. To carry on evangelistic, educational, and medical work among women, women workers are therefore absolutely essential, and it is of supreme importance that their great and growing work shall be ordered aright. A wise application of the three following principles may conduce to that happy end.

1. *Women's Work is Distinctive.*—It is as necessary as that which men can do, but it is not the same. Women's work in the Mission-field must differ far more from that of men than it would rightly do in the Church at home. We have already written plainly of the moral condition of non-Christian lands. This makes it imperative that every woman missionary should be singularly guarded and discreet, whether in relation to fellow-missionaries, Native Christian fellow-workers, or non-Christian men. At home a woman worker

must be careful not to *create* misunderstanding of her motives and methods, in the Mission-field it may take long years of patient hidden service to *dispel* the misunderstandings which may surround her from the first. Even when she goes to her sisters immured in zenanas it will be found customary for her to choose an hour when the men of the household are not likely to be about, and should she meet them, to manifest by quiet dignity and gentle reserve that she claims not notice but respect. Knowing that even in the home land not every earnest woman is suited to engage in work among men, the woman missionary will do well not to desire such work unless by previous experience she has proved her equipment for it, and unless it be definitely committed to her. Even in Japan, though freer than any part of the East, she will remember that underlying the courtesy of the Japanese gentleman there is still the Oriental view of womanhood, and that to allow her mere presence to be used, for instance, to gather an audience of country men in some rural district, would introduce into the meeting an element hostile to the purity of the Gospel. In Moslem lands, in India, and in China, her work will generally be entirely among her own sex, unless a clerical colleague should ask her aid in dealing with some special case or undertaking some definite work. As years go by the rule may be modified here and there, but only with the entire concurrence

of the authorities of the Mission. Difficulties of a somewhat serious nature have occurred from personal work amongst men carried on without sufficient care, though, on the other hand, there have been cases where nothing to raise a question has ever been noted.

2. *Women's Work is subordinate.*—This is a statement which women will do well always to accept and men never to assert. Turning to the New Testament teaching on the subject, we find that while the two facts that woman was second in creation and first in transgression (1 Tim. ii. 13, 14) still stand, they are balanced by the truth that all questions of inferiority of sex, as of race, are abrogated 'in Christ Jesus' (Gal. iii. 28), and that alike upon the sons and daughters of God was poured out the Holy Ghost (Acts ii. 17, 18).

The two main lines of Apostolic teaching as to the place of woman, thus granted a charter of spiritual equality and power, concern the relations of married life and Church work. With the former we are not dealing here, but concerning the latter it will be well for each missionary to study Apostolic precept and practice. From the one the limitations may mainly be deduced, from the other the liberty which they allowed. It may suffice here to notice the epitome of the Pauline position as applied to individuals which is given in the mention of Phœbe in Romans xvi. In her relation to the Church she was *subordinate*, holding

the office of a deaconess, or, as translated in the Authorized Version, 'a servant'; in her relation to church members, from the Apostle downwards, she was a *succourer*. The Church, in relation to her, gave *recognition* to her, receiving her in the Lord as became saints, and *liberty*, for she had 'business' of her own, and conducted it herself, and *co-operation*, for the Apostle desired the Church at Rome (including the brethren) to 'assist' her, should she need their help. Missionaries who seek to reproduce similar relationships in the field to-day will be not only Scriptural in their practice, but loyal to the spirit in which the Church Missionary Society desires its work to be done. Women missionaries, in addition to recognising, as any other missionary of the Society would do, their official relationship to those avowedly placed in authority in the Mission, are called to manifest towards lay or clerical missionaries in their district a readiness to confer over plans and projects, to seek advice before and not after action is taken, and generally to look on their work as a part in spirit and aim of that committed to male missionaries. Where the Phœbes, with a gentle spirit that can wait for scope and that does not fret against temporary restriction, thus take their rightful place, it is not too much to expect that recognition, liberty, and aid will be given 'as becometh saints' by the brethren who either hold ecclesiastical status or official authority, or who are in any

way associated with women colleagues. Thus, 'in honour preferring one another,' men and women will jointly do the work of God. The following extract from the Church Missionary Society's Regulations lays down principles which, if faithfully followed out, will ensure the continuance of mutual confidence and esteem.

' Each sister should remember that being a *Missionary*, she shares those rights which are common to all missionaries, having a commission as clear, a responsibility as great, and a connexion as direct with the Parent Committee, through the local governing body, as have any of the male missionaries of the Society. But being a *woman* as well as a missionary, each sister has assigned to her in the Word of God a distinct limit of service, and a definite sphere, wide and important as it is, within which that service is to fall. While she goes forth with a glorious commission to evangelize and instruct and minister to her sisters in other lands, her work can never be wholly self-contained, but must be always in its fuller developments complementary to the work done by other missionaries of the Society. Remembering this, the woman missionary will regard it as a sacred duty to bear in mind the mutual relation in which all missionaries of the Society stand to one another, and the necessity of their being conversant with the prospects and progress of each other's work, so that by the joint efforts of devoted missionary brothers and sisters, men and women in heathen and Mohammedan lands may be brought to a saving knowledge of Christ, and Native Christian home life be more extensively established.'

3. *Women's Work is associated.*—Not only is the work of each woman missionary linked with that of clerical missionaries, but also with that of other women. There is the danger lest the worker in school, or hospital, or district, should be so centred in her own work as to forget to share in the interests or labours of other women missionaries in the station, and to exclude them from a share in hers. Still easier is it for the small group of women in one station to lose sight of other stations in a Mission, each facing common problems in isolation, and seldom exchanging experiences. Each woman worker has a responsibility towards others, something to give and something to gain. Hence the value of all gatherings for intercourse and prayer, and the paramount importance of Women's Conferences. These latter when established in full working order in the various Missions will result in wider and more balanced knowledge, in increased sympathy and sisterly love, and in deepened realisation of common needs, as well as in corporate action on the part of women workers, and valued recommendations sent forward to and through the local governing body. From the outset the new missionary should look upon the Women's Conference as the great event of the working year, and should eagerly anticipate the day when, as a qualified voting member, she will be able to take full part in its deliberations.

More than one half of the foreign women workers in the Church Missionary Society's Missions are not women missionaries in the technical sense of the term, but missionaries' wives. As such, while they do an immense amount of valuable work, and are included in the list of missionaries, they do not receive individual Instructions from the Committee on going to the field. They rarely have any responsible and independent charge, and they are not required to send home an Annual Letter to the Committee. They are, however, in common with the single missionaries, members of the Women's Conference where it exists, and like them have no voting power except a language test has been satisfactorily met.

The primary office of a missionary's wife is that of being a helpmeet to her husband. Her life is merged in his, and both together stand as one to set forward the work of the Lord. This has first to be done within the home, then in sharing and aiding in her husband's sphere of labour, and beyond that in taking up such further service for the Master as time and strength allow. As years go by, a sweet and holy opportunity will be given of gentle ministry to the younger women missionaries arriving in the field. To a missionary matron they will naturally look for such personal sympathy and counsel as they need, and for such kindly shelter as will save them from many of the early perils of missionary life. But it is needful

here to remember that official status is not transferable, and that the wife of a missionary in authority has no authority by virtue of his position, but only such holy influence as is gained by her own inherent motherliness and worth. Authority over or responsibility for some definite work may of course be committed to her, but whether that be so or not the cases are happily very few in which a missionary's wife is not herself a working missionary.

CHAPTER XV.

MARRIAGE FROM A MISSIONARY STANDPOINT.

Unmarried missionaries—Power of married life—Its cost—Its requirements—When to face the subject—From the Society's standpoint—C.M.S. marriage regulations—'Satisfied' hearts—'Wait'—'Be clear-sighted and cool-headed'—A high sense of honour—Broken engagements—The voyage and engagements—Attachments formed in the field—Long engagements—Correspondence—Intercourse in a non-Christian land—Missionary *fiancées*—Trousseaux.

THIS subject is one of great importance, and we shall best approach it by noting some general conclusions which arise from a careful survey of the Mission-field as it is to-day.

Firstly, we notice that in some Missions and in some kinds of work an unmarried missionary, whether man or woman, can do the most efficient service. This has again and again been quietly recognised and accepted by those to whom human love and home joys would have been full of sweetness, but who deliberately laid them aside or postponed them for a term of years for the sake of the Lord and of His work. Such men and women are apt to be silent concerning their own self-sacrifice, but did they speak they would tell us

that what they have done in order to 'follow the Lamb whithersoever He goeth,' He has already more than repaid.

Secondly, we notice the *power* of married life in the Mission-field. There, as at home, those 'whom God hath joined together' can often do more than they could singly effect, each acting as a complement to the capacities and character of the other. The living exemplification of the Divine ideal of marriage, and the example of holy, happy married life, are potent for good in a non-Christian land, and do more than any exhortations to uplift and purify the homes of the people. Further, a study of the Mission-field shows us that work amongst women is beset with difficulties, and the work of women missionaries considerably limited until missionary matrons are on the spot.

Thirdly, we notice the *cost* of married life in the Mission-field. In early married life the effects of climate, and sometimes of inevitable privations, aggravate physical risks, and often entail the lengthened separation of husband and wife. If that trial is graciously withheld, a few years brings the scarcely less poignant test of separation from the children whom God has given. If the young lives are not to be sacrificed, either the children have to be practically fatherless and motherless or the husband has to be practically wifeless. All that can be done is done to lessen the pain, but it still remains as the darkest shadow upon missionary life.

And again, as years go by, and sons and daughters pass the age for allowances from the Society, and have to make their way in the world, it is no small cost to missionary parents to be financially unable to give them a proper start, or to leave them an adequate provision. If any among the children should be out of sympathy with their parents and reluctant to bear a loss which they had no voluntary share in incurring, the inability to do more for them would be specially full of pain. These things would deter no true missionary from obeying God's call to the foreign field, nor hinder any marriage which was wise and right ; but duly weighed, they would certainly tend to delay hasty marriage, and to govern the choice of a helpmeet, for they are part of the 'cost' which each one should 'count,' lest having 'begun' there should be inability to 'finish.'

Fourthly, we notice the *requirements* for married life in the Mission-field. Besides being 'heirs together of the grace of life,' it is absolutely essential that a true missionary spirit should independently exist both in husband and in wife. The woman whose missionary interest is merely a reflection of her husband's, and who 'endures' the Mission-field for his sake, as a soldier's wife might endure a foreign station, is certain to be a hindrance to him and an unhappiness to herself. Missionary service is a life-work, and not a term of years. Unless husband and wife are wholly in sympathy about

it, each strengthened by a Divine commission and pledged to obey a Divine call, there can be no true permanence or progress. Seeing how great is the strain of the climate, of the language study, and of the work, it is also absolutely necessary for happy married life in the Mission-field that the wife should be vigorous in body, disciplined in mind, and experienced in the work of the Lord at home. A fragile, sensitive, inexperienced girl, however earnest and winning, would be wholly unable to bear up in the Mission-field under the many burdens which fall, perforce, on a young wife. Not the most loving care could shield her, not the most thoughtful husband could save her from what would be at first only an undue strain to her, but would shortly become so serious a strain to him as to unfit him for free and whole-hearted work.

These are all matters which should be prayerfully and calmly faced, not after an attachment is formed or an engagement is entered into, but while each man and woman still stands alone, pledged evermore and wholly to the service of Christ. The solemn responsibility of missionary service enhances the sacredness of married life or engagement of marriage entered into with a view to the Mission-field. Therefore, while deep and strong attachment, a love which can fitly picture that existing between Christ and His Church, is essential to true marriage everywhere, the man or

woman called to the work abroad will, if wholly faithful, give no rein to the impulse of affection, nor yield to the drawing towards another soul, until quietly, prayerfully sure, both on spiritual and on practical grounds, that such love will not cut across or even diverge from the pathway of appointed service, but is rather a newly discovered part of the good and perfect and acceptable will of God.

So far we have written from a missionary's standpoint, but that of the Missionary Society and its supporters cannot in this connexion be wholly overlooked. It would not be reasonable or right, when questions of successful service and increased expenditure are so largely involved, to leave missionary marriage entirely without carefully planned and steadily enforced regulations. These have been framed by the Church Missionary Society on the principle that 'no man is justified in assuming the responsibilities of the married state until he is in such an established position as shall give him reasonable prospect of being able to fulfil those responsibilities. In the Mission-field such position cannot be considered as attained without certain preliminary tests.' Hence, except in certain specified cases or under exceptional circumstances, a man is required to complete some years of residence in the Mission-field, to pass a language test, and to send home a medical certificate of physical fitness before his marriage is

sanctioned. His *fiancée*, if not a missionary of the Society, is also required to give evidence of physical and spiritual fitness. The marriage of a woman missionary to another missionary of the Society may, according to the Regulations of the Society, take place after she has served for one year, provided the necessary language and medical certificates are forthcoming, but her marriage to any other than a C.M.S. missionary is not sanctioned for several years, unless a refund of stated amount to cover the expenses incurred by the Society in her behalf is made. Further details are needless here, as each missionary receives a full copy of the C.M.S. Regulations, and is thus from the outset guarded against unconscious contravention of the rules. The extreme importance of the subject may furnish sufficient reason for the insertion of some plain and practical counsels here.

1. Missionaries, both men and women, need to remember that even reason and regulations combined are not sufficient safeguard against mistake. Those only are secure who have learned to bring the whole region of their affections under the searching and cleansing power of the Holy Ghost, and whose hearts are 'satisfied' with Christ. Then and only then does human love and longing become subject to the divine, and every earthly hope bear on it the sanctifying impress of the Cross.

2. Three brief suggestions may be offered to

those who contemplate forming a marriage engagement before going out for the first time to the field. One is, *Wait*, unless there is unmistakable guidance for this step. The C.M.S. Regulations point out the wisdom of waiting until some practical knowledge of the Mission-field affords a basis for clear judgment. Experience confirms the wisdom of this. To choose aright, a man must in most cases know not so much his location as his future sphere, otherwise he may be disqualified for it by his wife. A girl brought up in very homely surroundings, unaccustomed to, and unsuited for social responsibility, might be unfit for the headship of a missionary household in an eastern port or a military station in India ; while a girl brought up in luxury, and unable, however willing, to face hardship and self-denial, might hold back a man marked out for a pioneer missionary from his work. Another suggestion is, *Be clear-sighted and cool-headed*, not merely warm-hearted. Seek to see things and people as they really are. Illusion and precipitancy may mar at least two lives. True love is never blind, and true marriages are not made in haste. The third suggestion is, *Cultivate a high sense of Christian honour*. A missionary who is weighing this subject should avoid either giving or receiving attention until a final inward decision has been definitely made. Anything which compromises him or her in such a matter compromises the Master's honour too. Above all things

no engagement, either expressed or implied, and no correspondence with a view to such, should ever be entered into without an earnest purpose and reasonable expectation of marriage in due time. To break a marriage engagement is a very serious thing, though preferable to contracting a marriage which has not true union in it. No honourable man or woman can contemplate without deep humiliation and pain the retracing of such a step: hence the need of the utmost care on both sides before the step is taken. An engagement which needs to be broken is generally one which should never have been made.

3. Missionaries who leave for the field without any definite attachment or engagement will do well to remember that during the voyage, when the first isolation from loved ones coincides with the close daily contact of ship-board life, there will be need to watch and pray. At that time lightly formed links will be apt to draw people close together. An acquaintance formed on the voyage with a fellow-missionary may in the future ripen into true affection, and lead up to a blessed life of united service. But an attachment even to a fellow-worker which springs up in the Mediterranean, blossoms in the Indian Ocean, and brings forth fruit of utterance in the China seas is liable to be withered, not ripened, by the cold winds of subsequent delays. Even should a true attachment be felt and a quiet choice be made, the

missionary who has the Master's cause at heart will resolutely refrain from any manifestation of preference or any personal attention which might cause comment on board. Earnestly will the women missionaries pray to be kept so circumspect and so separated in heart unto the Lord as to make it impossible for any non-missionary passenger to think they might be tempted to turn aside from missionary service if offered marriage and position and wealth. Such a temptation has come to some ; God grant that if it comes again it may meet with no response.

4. Should an attachment be formed between two missionaries in the field, especially if they are in the same station, the circumstances will necessitate a large measure of prudence and self-restraint. The ordinary home methods of manifesting special regard may cause discomfort and comment, as what would be scarcely noticeable in home surroundings would gain prominence in the isolation of the Mission-field. Christian consideration will lead a man instantly to withdraw attention that is in the least unwelcome, remembering that, being without a shelter of home, a woman missionary has a special claim upon chivalrous courtesy. If a long engagement must necessarily intervene before marriage, a missionary will weigh well the consequences before he expresses his desire. A premature engagement may seriously complicate work, and may neces-

sitate undesirable change of location in those countries where the intercourse of engaged persons before marriage is likely to cause misunderstanding and reproach. Such a practical detail as that of the date of furlough should not be forgotten ; no man or woman has ever lost by thinking of missionary fellow-workers or of missionary funds at such a time. A full and careful consideration of the subject in all its bearings may lead a man to honourable silence for months or even years. To such a one will come in God's good time the best of home-life and joy.

5. The man or woman who has to spend some period in the Mission-field apart from the one to whom he or she is engaged will find also need for care. Long separation involves much cost and strain. If attachment is not real and deep, it is apt to evaporate. If it is deep, it is apt to cause selfishness and weakness. Much will centre round the sanctified use of correspondence. Carelessness as to letters is scarcely less injurious than absorption in them. 'If you are able to send a reinforcement this autumn, please don't let it be an engaged girl,' wrote a senior missionary whose patience had been sorely tried by seeing the failure in bright full service of one whose interest was centred elsewhere. Of course this need not be, for true God-given affection is a strength all round, and should be a blessing in every part of service and life. In those places where an engaged couple

are thrown together in the Mission, no ordinary self-restraint needs to be exercised, for not only the non-Christians but the Native Christians may grievously misunderstand what would be quite usual and right at home. Counsel on this point should be carefully asked by both parties concerned, that the responsibility may be shared between them, and the advice given them respectively by a wise missionary matron and a missionary brother of experience be loyally followed out. The specious argument that frequent and prolonged intercourse is necessary for spiritual communion and united Bible study and prayer has no real weight. Until marriage is possible, each one will do wisely to depend on God alone. The time for much united waiting upon Him will come later on.

6. Each year a certain number of *fiancées* leave England to enter into married life on their arrival in the Mission-field. During the long waiting time, they have had opportunity by careful Bible study, by experience in Christian work, by acquiring practical knowledge of domestic matters, by studying the condition of Mission-field life, and above all by a prayerful, humble, deepening life with God, to prepare themselves for the responsibilities in front. A due realisation of what the Mission-field means will dispel any dream of an early married life without cost and sacrifice. This may sometimes be possible at home; it can never be in the Mission-field. A steadfast

purpose to be a true helpmeet will not only govern the whole ideal but will be manifested in such minor matters as the choice of a trousseau or wedding gifts. 'She is too "*hatty*" for a missionary's wife,' remarked an experienced worker concerning a really whole-hearted bride whose husband was proposed for an important charge abroad. The trousseau, though doubtless inexpensive, was not sufficiently quiet and unobtrusive to be suitable, and thus became a definite disqualification. *Fiancées* will need to remember that the dangers of the voyage are even greater for them than for the other women of the missionary party. Trivial attentions and marked desire for intercourse are known to have no serious meaning when shown towards one who is already engaged, hence worldly fellow-passengers feel it is 'safe' to indulge in the amusement. On the other hand, the slightest want of dignity or reserve is far more sharply commented on if a girl is engaged than if she is not. For the rest, suggestions on domestic life will be found in Chapters III. and IV., and on language study in Chapter X., but indeed there is not a chapter in the book which is not meant as much for missionary *fiancées* as for all others who go forth into the Mission-field.

CHAPTER XVI.

RELATIONS WITH A FOREIGN COMMUNITY.

Opportunities for witnessing—For removing prejudices—For enlisting help—The great semi-foreign population—Temptations to compromise—The spirit of worldliness—Missionary life as distinguished from official life—Practical consistency in reading—In conversation—In dress.

IN all ports, in many Mission-stations (particularly in India), and in some holiday resorts, missionaries will be thrown into contact with those who, while foreigners like themselves, have come abroad in connexion with military or civil or commercial work. Questions as to the nature and measure of intercourse with them will fitly occupy a considerable place in the thought and prayer of new missionaries.

The subject has two sides which, though we write of them alternately here, will need to be simultaneously faced.

Let us consider first the added *opportunities* which association with such English-speaking communities will furnish for those who go forth as missionaries. *Whole-hearted witness for Christ* will be possible among them. Unswerving devotion,

unhesitating self-sacrifice, unfailing 'joy in the Holy Ghost,' even in the midst of tests and trials, will speak with no uncertain sound. And the man or woman who is in the hand of the Lord for service will not lack openings for testimony of lip as well as of life. Hearts that hunger to know the Lord may be found *anywhere*. There have been cases not a few in which military men and those engaged in various secular callings have been led to the Lord, or won to a more perfect knowledge of His way, by the walk and witness of missionaries. The same holds true, thank God, upon the woman's side. For such service as this each missionary will need to seek a deepening sense of the need of every man's soul, no matter how seemingly careless or satisfied, and a growing faith in the power of the Holy Ghost and the living oracles of God, to arrest, to convict, and to convert.

Much may also be done in *the removal of prejudice*, for these foreign communities are the hot-beds in which current objections against missionary work are raised, and whence they are distributed everywhere. There is often much honest ignorance which wise and timely effort might remove. It is upsetting to an ardent but isolated home worker for foreign Missions on meeting an officer's wife just back from Bengal or the Punjab, who appears to take an average interest in religious matters, to be politely told that during several years in the country the resident 'never happened to meet any

missionaries,' and 'never happened to hear anything of their work,' and 'had a most unfortunate experience with a Native Christian servant who was worse than any Moslem or Hindu.' Wherever possible, information concerning local work should be provided for the foreign residents, and ignorance concerning it should be made as difficult for them as adequate knowledge might easily be. Sometimes honest misunderstanding, based on imperfect information, will take the place of ignorance. This will need to be frankly and fully met. There is nothing to be ashamed of, nothing to hide. Genial tact, patient explanation, and sometimes the ready readjustment of a challenged point, if it involves no principle, may generate sympathetic interest or semi-official support, and lead on to greater things. But missionaries may also have to face deliberate opposition and deep-seated antipathy from those who, resisting the power of Christ towards themselves, are pricked and angered by the manifestation of it in other lives. The very 'savour' of the 'salt' makes it sting and smart the more. But even this sorrowful state of things is fraught with opportunities. The 'salt' does arrest corruption. The 'darkness' does need the 'light,' and is dispelled in proportion to its shining. But what working out of inwrought salvation with fear and trembling will be needed if missionary brethren and sisters in the midst of a crooked and perverse generation are to be 'blameless and

harmless, children of God without blemish,' 'seen as lights in the world, holding forth the Word of Life' (Phil. ii. 14, 15, 16, R.V.). As Daniel lived and walked with God in the midst of a corrupt and watchful court, so may the soul, sanctified by the very God of Peace, be 'preserved blameless,' and compel, even from those who despitely use Him, the testimony, 'We shall not find any occasion against this Daniel except we find it against him concerning the law of his God' (Dan. vi. 5). To convince a scoffer of the reality of a single Christian is half-way towards convincing him of the reality of Christ. Once more the opportunity of *enlisting help* from members of the foreign community should not be lost sight of. There may be among them godly men of standing and experience, fit and willing to join in deliberative work, to preside at meetings or prize-givings, to advise in building arrangements or finance, and to use their social and official influence in favour of the work. Such should be sought out. Many a Mission-station owes its existence and support to them ; missionary committees at home and abroad are the stronger for their aid ; and year by year their sons and daughters come forward as missionaries, the direct proof of interest fostered in the field. Here women missionaries, too, will find scope for prayerful efforts in enlisting the sympathy and co-operation of Christian ladies living within reach.

A word must be added here concerning the great semi-foreign population which has sprung up in India and many other parts of the East. The need of these nominally Christian people, who are generally English-speaking, is simply appalling, and has never been adequately faced. While within themselves they vary in ability and station, from the fairly educated and well-to-do down to the most ignorant and morally degraded, they are cut off by a combination of prejudice and pride from pure foreigners on the one hand, and pure natives on the other. Here and there missionary workers have been sought and found among them ; but as a whole they are a dead weight upon missionary progress, a weakness in the worst place of all, for they are nominally within the Church. They do not lack in possibilities of power ; they have simply never had a chance. The cases in which direct work amongst them is committed to missionaries are but a few, yet wherever such semi-foreigners exist, missionaries will find golden opportunities in prayerful remembrance of their need, in endeavouring to encourage earnest residents to work amongst them, in manifesting kindly sympathy and friendliness in every possible way, and in welcoming any opening for pressing on them the loving claims of Christ.

Turning now to the other side of our subject, we note some of the special *temptations* consequent on Mission-work near a foreign community. Care

is needed lest, because of the interest and urgency of work among an English-speaking community, new missionaries should thereby be diverted from the main line of their life-work to a siding. If a man or woman is called of God to work primarily among colonists, foreign communities or mixed races, the offer of service should be made to some agency avowedly designed for such work. The Church Missionary Society, while thankful for any influence its missionaries may exercise in those directions, is a distinctly missionary organization, sending forth men and women to work among Heathen and Moslems, and those gathered out of their ranks into the Church of Christ. Unless clear instructions to the contrary are given, each missionary is expected to give full time first to language study, and subsequently to actual missionary work. Senior missionaries will be able to advise, in individual cases, as to whether some extra piece of work in connexion with a foreign community can be undertaken without contravention of rule, neglect of duty, or overtax of strength.

The presence of a foreign community, especially if they be partially sympathetic, might easily tempt *to compromise*. Where there are but a few who would naturally have affinity in the midst of loneliness and some measure of privation, it might *seem* right to minimize differences, and to be quietly silent from any active testimony for Christ.

If the non-missionaries were considerate and refrained from pressing unsuitable invitations, or making adverse comments on the work, or speaking carelessly on religious matters, it might *look* as if there ought to be a parallel reticence on the other side. But eternal issues are involved. What would the silent conformity, viewed with favour at the time, seem like when missionaries and non-missionaries alike stood before the judgment seat of Christ? Even the most earnest workers, unwatchful, might fall into this snare. The missionary who faced a scornful crowd of Moslems with unflinching purpose might that very night be culpably silent concerning spiritual things to the friendly civilian who was his unexpected guest, or his hospitable host. The woman missionary who had toiled all day in Indian zenanas might fail to say a word of winning directness to the bright 'station lady' met on the way home to the Mission-house. Missionaries, *quâ* missionaries, may have no direct responsibility towards the foreign community, but *quâ* Christian witnesses they are never off duty, and cannot be silent without infinite loss. Where grace and humility clothe the witness, gentle, earnest, tactful words, stamped with reality, will never be unwelcome in any place where it is right for a missionary to be.

Words of plainest warning need to be spoken as to the assault which the spirit of worldliness will seek to make upon the missionaries thrown

into the midst of a foreign community, either during working or holiday time. The subtlety of the temptation is its strength. Two things are essential if the missionary, whether man or woman, would keep 'unspotted from the world'—firstly, a heart that loves not the world, neither the things that are in the world, knowing that they are not of the Father ; and secondly, a life that is ever in armour, fully girded and on guard. Seeds upspringing from within, or fiery darts penetrating from without would alike dishonour and defile. Deep down in the secret sources of desire a work of transformation and renewal will need to be continually maintained by the work of the Holy Ghost, if 'tempted' men and women, even though missionaries, are not to be 'drawn away' and 'enticed.' 'Keep thy heart with all diligence,' wrote the wise man, 'for out of it are the issues of life' (Proverbs iv. 23). 'No soldier on service entangleth himself in the affairs of this life,' wrote St. Paul (2 Tim. ii. 4, R. V.). Holy wisdom and watchfulness are needed every day, for mere carelessness will admit a foe to the stronghold, even if there be no traitors within the camp. With special earnestness will each missionary need to take a daily stand upon his watch-tower during a brief holiday time, when rest, relaxation, and recreation, are apt to afford cover for an ambushed assault of the enemy.

It needs to be remembered from the outset

that missionaries and other members of the foreign community, whilst living in the same place, cannot live alike. Looked at even apart from the spiritual side, the latter have generally far better means, far larger households, numerous social engagements, and entirely different aims. Their income is drawn from Government or from some mercantile firm, whilst the missionaries are maintained out of their own private means, or by the oftentimes self-denying gifts of the Lord's people at home. It would be neither possible nor justifiable for true missionaries to spend anything beyond what is required to keep them in such measure of simple comfort as is essential to health, though it is often obligatory upon Government officials to maintain expensive establishments ; and many members of foreign communities consider themselves justified in indulging in all that contributes to pleasure or ease. Whilst the tired missionary may sometimes receive and accept an invitation to rest in the beautiful house of some kind non-missionary friend, care must be exercised lest discontent and even emulation should be created by surroundings so unlike those of the Mission-house. As a rule extreme care is needed in accepting any social invitations from non-missionaries unless they are themselves true servants of the Master, and separate from worldly things. Any willingness on their part, however, to join in simple missionary gatherings, conducted exactly

as if they were not present, may often be wisely welcomed. It will readily be seen that a game of tennis played in the Mission compound on the afternoon conscientiously set aside for exercise and rest, differs widely from that played on the 'station tennis-ground' with the possible addition of frivolity and gossip. It is one thing for a military man to leave his mess that he may quietly spend the evening with a couple of young clerical missionaries in their bungalow, and another for them to dine with him at the club where protest and witness, while in reality a duty, would be practically an impossibility. Even the most worldly members of a community *expect* missionaries to be entirely separate from worldliness, and would be strong in subsequent condemnation of any temporary compromise, though at the time it might have been commended as showing 'liberality' and 'breadth.' Practical consistency will also need to be manifested in connexion with reading, conversation, and dress. The presence of a foreign community may involve the circulation of many books of the day, dealing with topics better left untouched both from a Christian and a moral standpoint. Whilst here and there a missionary, who is distinctly called of God to wage war against their influence and refute their arguments, may with reluctance bend himself to their perusal, all others will prayerfully consider whether it is wise to read such, even if urged to do so. An

occasional hour spent in reading a pure and wholesome book tending to increase information and widen thought, and even to recreate a wearied brain, is not only legitimate but beneficial, yet as there is but one step from this region into that where time is wasted and spiritual faculties blunted, watchfulness will ever be required. Speech characterized by grace and seasoned with salt will often differ widely from the ordinary conversation of a foreign community. Nothing of frivolity or of cynicism or of worldly expediency or of boasting, *nothing that would bring self into prominence* should ever pass through lips whose doorkeeper is the Lord. Missionaries with naturally strong social instincts, in whose past life things of the world have been dominant, and those to whom an atmosphere of worldliness is wholly new, will perhaps specially find here a constant call to self-examination and humble dependence upon the Lord. As to dress, it is needful once more to be gravely and earnestly outspoken. A desire not to weaken influence by 'dowdiness' has misled some true missionaries into a style of attire which has provoked disguised amusement among the foreign community, who having both time and means to be really fashionably clad, view any abortive efforts with either good-natured or ill-natured scorn. As a missionary outfit is generally required to last some years, it is evident that perishable things that would soon lose their freshness under tropical tests

of heat and damp, or garments made in any pronounced fashion, or colours so bright as to be conspicuous, would be undesirable even from a practical point of view. But the root of the matter lies deeper far than this. The 'outward adorning' of a missionary should be an index of the inward presence of Him who is 'hidden' in 'the heart.' Hence carelessness and slovenliness should be banished, and that which is simple, suitable, and serviceable should be worn. An outfit meeting these conditions may be becoming and characterized by good taste. People of the world *expect* Christian workers to be consistent in dress at home, much more do they look for it in missionaries. Can any servant of the Lord afford to live below the world's standard of what Christian separateness ought to be?

CHAPTER XVII.

THE FIRST FURLOUGH.

The purpose of furlough—Alternation of rest and labour—
 ‘Daniel continued’—Physical aspect—Mental aspect—Spiritual
 aspect—Deputation work—Loyalty—‘Home, sweet Home.’

THE length of the first term of service in the Mission-field, under the regulations of the C.M.S., is generally five years for women, and seven for men. But in several Missions the exigencies of climate make an earlier return to the home-land desirable. From West Africa, for instance, it has proved necessary to recall workers for a brief furlough at the end of the first eighteen months or two years of service. This being so, it is apparent that a chapter dealing with ‘First Furlough’ is not out of place in a book addressed to those who may still be termed ‘new missionaries.’

At the outset, let us ask ourselves, What is the purpose of furlough? Is it designed as a release from irksome labour, a change from dull monotony, a rebound from duty to pleasure, a return from exile to home? Not so. The work, however great its tests and trials, is dear to every true missionary. There is no monotony in ‘doing the

will of God from the heart'; there is no contrast between pleasure and duty to those who 'delight' in the law of their God, and find His commandments 'not grievous'; there is no exile for the servant who is with his Master, and who has learned that 'anywhere with Jesus may be Home, sweet Home.' That this is the light in which missionaries, as a whole, look at their work is proved by the fact that many, even of those who have dearly loved ones at home, would gladly forego their furlough if allowed to stay unbrokenly at work.

But furlough, rightly looked at, is as much a part of missionary service as the rests in concerted music are a part of its harmony. The missionary or musician who ignores them, and plays his own part without rest or intermission, will surely defeat the great Author's end. The principle of the combination of rest and labour is God-ordained, and from the Creation onward has been impressed by Divine example and precept. The alternation of night and day, and of winter and summer, and the law of the Sabbath day, furnish a permanent record of this. The long waiting times ordained for the workers of the Lord, sometimes before, sometimes during their marked periods of service, further illustrate the principle that rest, with a view to bodily and spiritual renewal and equipment, is Divine economy, not 'waste of time.'

It would be far from our purpose, however, so

to emphasize the importance of furlough as to lead any new missionary to desire to antedate it, or to extend it, even for one day, unless that were essential for the interests of the work, and done under medical order. When weak in body and faint in spirit, there are times when the thought of furlough may be a definite temptation to some baffled soldier, unable to see a glimpse of coming victory from his lonely sentinel post. Then is the time to seek mastery over human longings which tend to enervate the soul, to nerve the flagging spirit by contemplating Him who steadfastly 'set His face like a flint,' and to pray for the grace of God which can enable even a tired soldier, 'having done all, to stand.' Such an attitude of resolute faith, of full purpose, like Daniel, to *continue*, will do much to keep the missionary hopefully at his post, and will often avert a nervous break-down which might compel the medical authorities to invalid him home.

Now we turn to the question, How can furlough time best be employed? Let us try to answer it from a physical, a mental, a spiritual, and a service view-point.

1. Many missionaries return for their first furlough in average health, and have no bodily responsibility beyond seeking to keep in good physical condition with a view to punctual return to the field. A few come home to a long, slow convalescence after serious illness abroad, or

because of their need to seek skilled surgical or medical aid. The majority, perhaps, return more or less run down by work in a trying climate, and possibly with a tendency to some recurring fever contracted in the foreign field. For such, all due care of the body will be a sacred duty, for the sake of Him who needs it as an earthen vessel to hold the excellency of His power. Any injunctions given by the medical authorities as to food, or habits, or furlough work should be loyally carried out, but the best remedies will be hindered in their working unless the mind of the missionary is quietly stayed upon God, and the spirit subject to His perfect will. Weak yielding to nervous symptoms, on the one hand, and a restless tendency to over-exertion on the other, will best be avoided by a spirit of trustful obedience that is not afraid to wait for God. As truly as the first guidance to go forth came from Him, so truly will He solve in His own time every problem that gathers round the going forth again. Meantime, even in weakness, the missionary may be an inspiration to those around him; the influence of invalid or semi-invalid missionaries on furlough has been often as great as that of those able for deputation work.

2. A little thought will convince every missionary of the mental possibilities locked up in furlough time. In the work abroad, while it is always possible for spiritual needs to be freshly

supplied if use is made of the presence of Him who is the source of all grace, fresh mental food is so difficult to obtain that there is little opportunity of adding to stores of knowledge. Close intercourse with degraded Heathen, or the constant teaching and preaching of elementary truths to dull and ignorant people, might easily tend to mental degeneration, and create a distaste for solid reading or deeper thought. Whilst study so prolonged and close as to be detrimental to health would be most unwise for a missionary on furlough, it will be found well to keep this mental aspect in view. Reading that widens thought and adds to knowledge will make a man a better missionary, and mental fibre that has grown weak and flaccid will strengthen rapidly with healthy exercise. Specially helpful will it be found to study the newer aspects of such work at home as is parallel to the particular form of work undertaken abroad. Men from divinity schools or training institutions, educational missionaries from schools and colleges of every grade, doctors and nurses from hospitals or dispensaries, will each find something to learn through the progress of their special work at home. The general conditions of social and political life, and all the greater questions of this busy world, in which 'the shaking of the nations' has so often opened up the way for the Gospel, may well have a proper place in the mental interests of the furlough time. But,

above all else, the months of comparative leisure will give opportunity for a further and fuller study of the Holy Scriptures, a reverent effort, by the aid of the Divine Spirit, to enter more deeply than ever into the treasures of wisdom and knowledge hidden there. Thus the missionary may return to work renewed both in body and in mind.

3. But there is a still deeper renewal which the missionary will do well to seek during his furlough time, that is, the renewal of his spirit by the inworking of the Holy Spirit Himself. The months or years of foreign service, looked at prayerfully from a distance sufficient to give some idea of true proportion, may reveal much of failure and barrenness, much that will lead to humble confession to Almighty God. There may, on the other hand, be much glad fruit for which to offer praise, much cause for thanksgiving for victories won through grace, much rejoicing of heart over the fulfilment of the promises of God ; or these two frames of mind may blend together, as the record of varying experiences is traced. The opportunity for such quiet self-examination, in the gentle searching light of the Holy Spirit, is one of the deepest privileges of the missionary whom the Master has called to come apart and rest awhile. He, the Lord of the Mission-field, is near His servant, ready to be 'a place of repair.' Whoso seeks His Face shall surely find. The privilege of association with fellow-Christians, of attendance at

spiritual gatherings, of united prayer and praise, is one also to be thankfully used. Looked up to as a teacher by many, and eagerly asked to speak of himself and his work, the missionary will do wisely to put himself rather in the learner's place, and 'covet earnestly the best gifts.' Remembering that 'the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God' (Heb. vi. 7, R.V.), he will think not of himself only, but of those in the Mission-field to whom he would return in 'the fulness of the blessing of the Gospel of Christ.' For their sakes he will sanctify himself.

4. What shall we say of the importance to the Church at home of the work undertaken by missionary brethren and sisters on furlough? In place after place missionary zeal has been engendered by the temporary residence there of a missionary and his family; in household after household a missionary guest on deputation work has brought blessing; and widened sympathy, deepened self-denial, and increased offers of service have resulted from sermons and addresses given by missionaries through the length and breadth of the land. This aspect of the furlough time has peculiar opportunities and temptations.

In going from place to place, the missionary will be thrown into contact with men and women of many kinds. The ardent friend already closely

informed about the Mission-field, and the mere objector who knows little beyond the objections which he quotes ; the scholarly clergyman perplexed over some difficult question, and the ignorant cottager ready to be awakened and taught ; women of every age and class, interested, half-interested, and uninterested, and boys and girls and little children ;—all these may at one time or another be in the audiences whom he shall address.

What do they want to hear? How can such opportunities best be availed of? Detailed answers to these questions can be had from those at headquarters responsible for the arrangement of deputation work ; a few simple principles only can be given here. The scriptural basis of Foreign Missions should ever be given the primary place, no matter who the audience may be. Spiritual men engaged in spiritual work can never base their arguments on mere philanthropy, or appeal to pity for the Heathen instead of to devotion towards Christ. The Word of God will be found ever the best weapon for a missionary speaker ; wielded in the power of the Holy Ghost it is truly a two-edged sword. Scriptural teachings, however, will need to be illustrated by missionary facts. These the missionary will largely draw from personal experience, taking care to be not only exact in statement, but to leave no false impression upon the hearers' minds. Instances of the sin and need of non-Christians, stories of inquirers and converts,

records of the work of native fellow-labourers, sketches in black and white of the various aspects of missionary labour, will tell far more in the end than lengthy descriptions of manners and customs, though these too may have a minor place. Especially in addressing children it is well to remember that while the recital of amusing incidents is the easiest way to secure attention, it is not the surest way to spiritual or practical result. Children can be reached on the deeper side, and will readily respond to a simple purposeful address, remembering it far better than a series of disconnected anecdotes.

But while the missionary draws upon his own experience for much that will interest and profit, he needs to bear in mind that he represents not his own Mission station only, but *the needs of the whole world*. Except in cases where he goes avowedly to advocate some special cause, his plea will not be for personal sympathy, for personal gifts for his work, or for personal fellow-labourers. He goes to press the claims of Christ upon the people, and to tell of an unevangelized world. His words, through God's blessing, may call forth helpers for a part of the field far distant from his own. In this he will unfeignedly rejoice. And though gifts may from time to time be offered for some well-loved hospital or school, he will rejoice rather at what is cast into the general treasury of the Lord, knowing that His stewards

will seek to expend it faithfully for Him. Whether the meeting be large or small, he will seek with deep earnestness to press upon the consciences of his hearers the binding nature of the missionary command, and prayerfully aim at leading each one to face the question of personal obedience to it, whether abroad or at home. Recognising that missionary service can only be the outcome of true devotion to a Saviour who is believed in and confessed, he will seek to combine with his missionary witness-bearing the 'work of an evangelist,' and welcome every opportunity of helping an individual soul.

Ere we close, there are two other topics on which it may be helpful to touch. Furlough time will bring each missionary into close and confidential intercourse with those at headquarters who are responsible for the guidance of the work. It is essential that there should then be opportunity for full and frank discussion of any matters that may have been under question during the time abroad, or any difficulties that may have been felt. Even the pressure of work in a great London office, where multitudes of interests centre every day, does not make it impossible to arrange for adequate time for this. But it will readily be seen that, however frank may be the conference with those directly concerned, rightful loyalty will keep a missionary silent as to such matters in social life or when on deputation work. Nothing but harm

can result from the discussion of personal questions, or such as affect other missionaries and their work, or the work of the officials and committees whether abroad or at home, with those who have not detailed knowledge of the circumstances, and are unable to form an independent view. Quiet confidence in the Lord, who undertakes the cause of His servants, and confidence also in the Christian fellow-labourers who, in full light and in humble dependence upon the Lord, will weigh each question, will bring rest of mind at once, and the best solution of the problem in due time.

Also, furlough time will often bring sons and daughters back into the much-loved home, from which they went out young and inexperienced it may be, but to which they return as men and women, more or less used to responsibility and independent life. It will need loving tactfulness to step into the somewhat altered place in the family life, and take up the threads as if they had not been broken. But few furlough joys will be greater to the missionary than that of ministering to those at home, who have given of their best to God, even at lasting cost, and who have in many cases upheld the foreign worker by constant and prevailing prayer. It may be, too, that in the family circle there will be a vacant place, whence some dearly loved one has departed, or that many changes shadow the home-coming and spoil it

of earthly joy. Then will the missionary brother or sister need to look away from the things which are temporal to those which are eternal, and from the shadow of the earthly lot to the sunshine of the Heavenly Home. Then will it be proved that 'the God of all comfort' can so minister consolation to the sorrowing heart as to make a blessed overflow possible for the solace of those who are 'in the enduring of the same sufferings,' that the whole household may walk together in 'the comfort of the Holy Ghost.'

CHAPTER XVIII.

THE MISSIONARY'S INNER LIFE.

Dangers of Mission-field—The secret of relationship—Feelings and fact—Private communion with God—The Holy Communion—Other means of Grace - 'Abide in Me'—Eternal Life—Its meaning—The Centre, the Source, the Sustainer, the Giver of the Spirit of Life—A prayer.

THE preceding chapters have already made plain that the Mission-field is a place in which special spiritual tests and dangers will have to be faced. We have spoken of the sudden change from active service at home to a long time of comparative silence abroad ; of the lack, in many cases, of external aids to devotion ; of the chill of non-Christian surroundings ; of the naturally deadening influence of an atmosphere impregnated with evil ; of the physical enervation produced by a trying climate which is apt to react upon the spirit ; and of the acute and subtle temptations of the Enemy.

The mere force of surrounding circumstances, acting upon human nature, would tend to weaken a missionary's spiritual life. But, added to this, the fact that his is a Mission of holy aggression,

that he goes forth not merely to live to the glory of God among the Heathen, but to gather souls out of the kingdom of Satan into the kingdom of Christ, exposes him to fiercest onslaught, and makes his defeat of great moment to the 'rulers of the darkness of this world.' If no 'devices' avail to hinder a soldier of the Cross from going forth to the Mission-field, then the tactics of the Enemy will be turned into a prolonged and subtle effort to paralyse him at his post.

There is indeed cause for watchfulness and holy fear. Yet remembering that the 'Go ye,' which sent each missionary forth is buttressed by 'Lo, I am with you alway,' the weakest brother or sister, resting in humble confidence upon the mighty power of God, may expect to be 'kept for Jesus Christ,' and to be enabled, not only 'to stand against the wiles of the devil,' but actually 'to will and to do' of God's 'good pleasure.'

The whole secret of the missionary's spiritual life lies in the relationship which exists between him and his Lord. Let that but be rightly established and fully maintained, and 'the powers of hell' may 'do their worst.' This relationship is something far deeper than need on the one side, and the bestowal of gifts upon the other. It involves a vital union with 'Christ who is our life,' such union as the branch has with the vine, as the member of the body has with the head. It is the union by which through the fulfilment of 'precious

and exceeding great promises' we 'may become partakers of the divine nature' (2 Pet. i. 4, R.V.). This union originates when the soul, by the operation of the Holy Ghost, is quickened from the death of sin, and by saving faith in the efficacy of the atoning work of Christ, is henceforth 'found in Him,' so strengthened with might by the Spirit that Christ may dwell in the heart by faith. And in the purpose of God this union is to be maintained through every vicissitude of time and through the ages of the world beyond.

Ere we turn together to the Word of God, for one last joint study of its living truth, it may be helpful to give a few simple practical suggestions as to the maintenance of spiritual life.

I. It is needful to remember the distinction between feelings and fact. Oftentimes, in the Mission-field as at home, bodily illness, or nervous overstrain, or depression, or discouragement, tend to lessen the *consciousness* of union with Christ, and the *sense* of resultant spiritual life. But though such causes do painfully affect the feelings, they do not affect the facts. Jesus Christ never changes, and the gifts and calling of God are without repentance. Within 'a day's journey' of every Mission station may be found a wilderness with a juniper tree, where men of 'like passions' with Elijah are sometimes apt to repair. But even as they lie there, God is near, a voice says, 'Arise and eat,' and the tender ministry of His angels to both soul

and body sends the discouraged one forward again in strength. It is in times of weariness and despondency such as this that the great ‘accuser of the brethren’ brings his cruel charges against the soul. While the gentle workings of the Holy Spirit, convicting of failure or sin, can always be met by the confession of a contrite heart that seeks forgiveness and restoration through the blood of Christ, the accusations of the Enemy must be resisted and repelled by the use of the sword of the Spirit and the Name of Christ.

2. Among all the C.M.S. Regulations there is none more important than that which says:—‘Let one or two hours be daily given to private communion with God in prayer and in reading the Scripture. Let it be actual communion—converse with God in solitude, real pouring out of the heart before Him, real reception from His fulness.’ Again and again missionaries have borne testimony to the absolute urgency of this, and where there has been any measure of slackness it has always resulted in spiritual loss. No plea of language study, no pressure of urgent work, will ever justify a missionary in starving his soul. An hour’s work from a man in communion with God tells more than ten from a man who stands alone. Whilst it may not be well, in view of the varying exigencies and conditions of the Mission-field, to lay down a hard and fast rule as to when this daily quiet time should be, the man

who has learned at home the stream of blessing which flows from the first hour of the day spent alone with God will be reluctant indeed to accept any other in its stead. Even if it mean rising very early (which will involve the self-denial of going early to bed), and taking personal pains to provide some simple food as a preventive to over-fatigue, it will be found well worth while.

3. But such a 'quiet hour' will of itself bring no blessing to the soul, unless it be used for 'actual communion' with God, a 'real pouring out of the heart' before Him, a 'real reception from His fulness.' Temptations to the contrary are sorely real at home; they are not less so in the Mission-field. The world and the flesh and the devil are never far away. Distracting thoughts of the works and ways of yesterday and to-day keep pressing in. At such times the missionary must—for he *can*—gird up the loins of his mind and submit himself to the control of the Holy Ghost. Each fresh mental prompting must be quietly ignored that the mind may be stayed upon God. As an aid to this end, it is well to be purposeful, and have a simple flexible plan, subject to daily fresh guidance, as to how the quiet time should be spent. Consecutive study of the Word of God, especially in its devotional aspect, will certainly have a place, though selected readings to illustrate a special subject, or meet a personal need, will not be excluded. Prayer, in its aspects of confession, thanksgiving,

supplication, and especially intercession, will claim a large part of the time. But there is something in the quiet hour even beyond this. It is a time set apart for God, to be spent alone with Him. To find Him in the Word, to meet Him in prayer, to receive of His fulness, this, and nothing less than this, will suffice for the maintenance of the missionary's inner life.

4. The missionary will likewise find great and endless 'comfort' through 'the most comfortable sacrament of the Body and Blood of Christ.' The partaking of the Lord's Supper is an act of obedience, for He said 'Do this . . . in remembrance of Me'; it is 'a sign of the love that Christians ought to have among themselves one to another'; it is a memorial of the atoning sacrifice of Christ, for by it we 'do show forth the Lord's death till He come'; it is an opportunity for the re-presentation of 'ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice, which is our bounden duty and service'; and it is a blessed means of grace whereby each 'worthy partaker of that holy Table' may 'verily and indeed' feed on Christ in his heart by faith with thanksgiving, 'after an heavenly and spiritual manner,' so that 'we may evermore dwell in Him, and He in us.'

5. Furthermore, the importance of a regular and reverent use of all other means of grace, in so far as they are available, cannot be too strongly urged. Private Bible study and prayer, or united

missionary gatherings for devotion, can never take the place of the assembling together for public worship in the appointed services of the Church. There is a peculiar solemnity and beauty in the thought of the tide of worship which rolls westward from the earliest dawning of the Day of Rest in the distant East, until it reaches, long hours later, the far Pacific coast. Men of many races, in many lands, and of many tongues, are lifting hearts in praise and prayer to God, as 'the holy Church throughout all the world doth acknowledge' Him, on the day which He has given. The church building may be rude and homely; the simple service may lack the harmony of a well-trained choir; the preacher may be far from eloquent, speaking a strange language with a faltering tongue; but it is none the less the House of God, the people have come to worship Him, His Word is read, and He Himself is there: this is enough to ensure a blessing for every expectant heart.

6. But he who would truly live in the power of an endless life must not look only to stated times and seasons of communion. Through the long hours of toilsome study, in the midst of work in hospital, schoolroom, or zenana, in the weariness of long journeys, amid the distractions of household cares, during bodily weakness and distress, the sap flows still from the Vine to the branches, the members are in vital union with the Head. There is never a moment of day or of night when it is

the will of JESUS to close the open channel between His missionary and Himself. Faith may fail to grasp the full import of this priceless truth. Disobedience, or neglect, or some form of walking after the flesh may check the inflow of spiritual life until the barrier is removed. But the fact of continuous giving remains, and the lesson of continuous receiving may be learned. 'Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you' (John xv. 4, 5, 7).

Here, and here only, is the blessed 'open secret' of life, and growth, and fruitfulness, and answered prayer, and continuance in holy joy.

And now, as we turn to our Bibles, we find that the deepest, and therefore (in spiritual things) the simplest aspect in which this whole great subject can be studied, is that of Eternal Life. St. John wrote his Gospel expressly that those who believed on Jesus, the Son of God, 'might have life through His name.' In his First Epistle he reverts to the subject again and again. In the Revelation he sees the names of redeemed ones entered in the Book of Life. To him this thought of life underlies that of growth, or of fruit, or of power, or of service, as cause underlies effect.

Setting aside the passages in which 'life' evidently refers only to earthly existence, we compare Scripture with Scripture to estimate the full meaning of 'life' and 'eternal life' in the writings of St. John. As the result of the death and resurrection of our Lord, these words can never refer merely to eternity of existence. The immortality of the soul is a gift of God to the human race, and is one of the stupendous causes which led to, rather than one of the gracious results which spring from, the redemptive work of Christ. Further, it is soon apparent that the promise of eternal blessedness in heaven, though always included, does not in any one passage exhaust the full force of the thought. We can take no lesser meaning than that which Christ Himself has given, 'This is life eternal, *that they should know Thee* the only true God, and Him whom Thou didst send, even Jesus Christ' (John xvii. 3, R.V.). The imparting now to forgiven and justified sinners, by virtue of the sacrifice of Christ and the inworking of the Holy Ghost, of a spiritual nature whereby they may 'know God,' which 'knowing' shall be continued and infinitely expanded in heaven—this, and nothing less than this, is the meaning of 'life,' eternal and everlasting, as pictured by St. John.

As we bend our minds with prayerful longing upon the study before us, a sudden light and glory shines upon the sacred page. Not to a philosophy, or to a doctrine, or to an experience does the Apostle lead us, but straight to Christ Himself.

How mental strain and all self-effort vanish as we grasp the blessed fact that in Him is hidden this life. In reaching Him we reach it, nay rather, He and it are one. Of themselves, the verses group round their centre, Jesus, Lord of Life and Glory, Lord over Sin and Death. Quicker than pen can follow, the mind is illumined with vision after vision of the Lord.

See JESUS *as the Centre of Life*.—‘In Him was life.’ ‘As the Father hath life in Himself, so hath He given to the Son to have life in Himself.’ Five times while on earth, and once from the glory of heaven, the witness to His own inherent life falls with cumulative majesty from the lips of Christ, prefaced by the Divine ‘I am.’ ‘I am the bread of life.’ ‘I am that bread of life.’ ‘I am the living bread which came down from heaven.’ ‘I am the resurrection and the life.’ ‘I am the way, and the truth, and the life.’ ‘I am the first and the last, and the Living One.’

See JESUS *as the Source of Life*.—‘I am come that they might have life, and that they might have it more abundantly.’ Thrice in the third chapter of St. John’s Gospel, once in the fifth chapter, thrice again in the eighth chapter, we are told that eternal life becomes now the actual possession of those who believe. The First Epistle of St. John is radiant with light of life. The Apostle had heard, seen, looked upon, and handled ‘the Word of Life,’ and bore witness that he might ‘show’ unto others

that 'eternal life which was with the Father and was manifested.' Eternal life for us is the promise of God ; the purpose of God ; a gift which God 'hath given'; he that 'hath the Son' 'hath' it, and 'may know' that he hath it.

See JESUS *as the Sustainer of Life*.—'Eternal life,' 'everlasting life,' 'meat which endureth unto everlasting life'—how the phrases of blessed continuity ring out ! He who is 'the same yesterday, to-day, and for ever,' says of Himself, 'I am the bread of life, he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.' 'I am the living bread which came down from heaven ; if any man eat of this bread he shall live for ever.' 'He that eateth of this bread shall live for ever.' 'As the living Father hath sent Me, and I live by the Father, so he that eateth Me shall live by Me.' 'Because I live, ye shall live also.'

See JESUS *as the Giver of the Spirit of Life*.—'If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water.' 'Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' 'If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit which they that believe

on Him shall receive.' We note the conditions—knowing, thirsting, coming, asking, believing, drinking. And the results—upspringing and out-flowing. Let not the mind of 'any man' be 'corrupted from the simplicity which is in Christ.'

We pause, though St. John could lead us further, and lift our hearts in adoration as we see the wealth of life in the risen JESUS, abundant and for us. Shall the Centre, Source, Sustainer of Eternal Life, the Giver of the living Spirit, need to say to us, 'Ye will not come to Me that ye might have life'? Shall not we rather say to Him :—

I hunger and I thirst ;
 Jesu, my manna be :
 Ye living waters, burst
 Out of the rock for me.

Thou bruised and broken Bread,
 My life-long wants supply ;
 As living souls are fed,
 O feed me, or I die.

Thou true life-giving Vine,
 Let me Thy sweetness prove ;
 Renew my life with Thine,
 Refresh my soul with love.

Rough paths my feet have trod,
 Since first their course began ;
 Feed me, thou Bread of God,
 Help me, thou Son of Man.

For still the desert lies
 My thirsting soul before :
 O living waters, rise
 Within me evermore.

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